

Namaz e Nabawi ﷺ

Taleef: Dr. Syed Shafeeq ur Rahman

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Contents

Arz e Naashir (Publishers Note)	15
Arz e Muallif (Authors Note)	16
Ibtadaaiya	17
Muqaddama Tehqheeq (Shaikh Zubair Ali Zai)	20
Khutba Rahmatullilalameen ﷺ	21
Tambihaat:	22
Ahadees e Zaeefa ka Hukam	23
Hadees Ke Ma'amle Me Chaan Been Aur Ehtiyaat:	23
Tahaarat Ka Bayaan (Purification)	26
Paani Ke Ehkaam:	26
Rafa'a Haajat Ke Aadaab	26
Rafa'a Haajat Ke Masaael:	27
Peshaab Ke Chee'nto'n Se Bachne Ki Saqth Taakeed:	28
Najasato'n Ki Tattheer Ka Bayaan	29
Haiz Alood Kapda (T: Mensturation Cloth):	29
Mani (T: Semen) Ka Dhona:	29
Sheer-qahaar Bacche Ka Pehsab:	29
Kutte Ka Jhoota:	29
Murdaar Ka Chamda:	29
Billi Ka Jhoota:	30
Sone Chaandi Ke Bartan Me Khana:	30
Janaabat Ke Ahkaam	30
Sohbat aur Ghusl Janaabat	30
Aurat Bhi Mohtalim Hoti Hai:	31
Jumbi Ke Balo'n Ka Masla:	31
Jumbi Ke Saath Milna Julna:	31
Mazee Qhaarij Hone Se Ghusl Waajib Nahi Hota:	32

Mazi, Mani, Wodi Ka Farq:	32
Sailaan Raham Maujab Ghusl Nahi:	32
Haiz Ke Masaael	32
Haiz o Nifaas Ke Ayyam Mein Mamno A'amaal	32
Haiz Aur Nifaas Mein Jaaez Umoor	33
Haeza Ko Choona Aur Is Ke Saath Khana Jaaez Hai:.....	33
Haaeza Ka Quran Padhna Aur Azkaar Ka Karna:	33
Istehaaza Ka Mas'ala	34
Haasil Kalaam Ye Ke Mustehaaza Paak Aurat Ki Tarha Hai:.....	34
Mustehaaza Ke Ehkaam:	35
Nifaas Ka Hukam	35
Ghusl Ka Bayaan.....	36
Ghusl e Janaabat Ka Tareeqa:	36
Ek Hi Bartan Me Miya'n Biwee Ka Ikhtte Ghusl Karna:	36
Ghusl Parde Mein Karna Chaahiye:	36
Gusl e Janaabat Ka Wuzu Kaafi Hai:	36
Juma Ke Din Ghusl:	37
Maiyyat Ko Ghusl Dene Wala Ghusl Kare:	37
Nau Muslim Ghusl Kare:	37
Idain Ke Roz Ghusl:	37
Ehram Ka Ghusl:	37
Makkah Me Daqhil Hone ka Ghusal:.....	37
Miswak Ka Bayaan.....	38
Wuzu Ka Bayaan.....	39
Masnoon Wuzu Se Gunaho'n Ki Baqshish:	39
Wuzu Se Bulandi Darjaat:	39
Neend Se Jaag Kar Pehle Haath Dhoei'n:	40
3 Baar Naak Jhaadei'n:	40

Masoon Wuzu ki Mukammil Tarteeb:	40
Tambeeheat:	41
Wuzu Ke Ba'ad Ki Duae'n:	42
Wuzu Ke Ba'ad Ye Dua Padhei'n:	42
Wuzu Ki Qhud Saaqhta Duaie'n:	42
Wuzu Ke Deegar Masaael:	42
Qhushk Ediyo'n (T: Heel's) Ko A'azaab:	43
Tahiyyatul Wuzu se Jannat Laazim:	43
Koi Shaqs Apne Saathi Ko Wuzu Karae to Jaaez Hai:	43
Ek Wuzu Se Kai Namazei'n:	43
Doodh Peene Se Kulli Karna:	43
Mauzao'n Par Masah Karne Ka Bayan:	44
Jurabo'n Par Masah Karne Ka Bayan:	44
Sahaba Ka Jurabo'n Par Masah Karna:	44
Loghat A'arab Se 'Jurab' Ke Ma'ani:	45
Pagdi Par Masah:	45
Nawaaqiz Wuzu.....	45
Sharamgaah Ko Haath Lagaane Se Wuzu:	45
Neend Se Wuzu:	45
Hawa Qhaarij Hone Se Wuzu:	45
Qae, Nakseer Aur Wuzu:	46
Jab Kamo'n Ke liye Wuzu Karna Waajib Hai Inka Bayan:	46
1. Namaaz	46
2. Tawaaf e Ka'aba:	46
Jab Kamo'n Ke liye Wuzu Karna Sunnat Hai Inka Bayan:	46
1. Allah ka zikar:	46
2. Jumbi Admi Sone Ya Khane Se Qabl Wuzu Kare:	47
3. Har Namaz Ke liye Wuzu:	47

4. Ghusl Waajib Karne Se Pehle Wuzu Karna:	47
Tayyammum Ka Bayan	48
Janaabat ki Haalat mein Tayyammum:	48
Agar Koi Zaahmi Ya Mareez Ho Aur Paani Ke Istemaal Se Marz Ke Badhne Ka Qatra Ho:	48
Tayammum Ka Tareeqa:	49
Namaaz: Farziyat, Fazeelat aur Ehmiyat	50
Is Farziyat Se Bachne Aur Paagal Mustashna Hain:.....	50
Aulaad Ko Namaz Sikhane Ka Hukam:	50
Tark e Namaz Kufr Ka Elaan Hai:	51
Fazeelat e Namaz:	51
Namazi Aur Shaheed:	53
Ehmiyat e Namaz.....	53
Jibraeel Ki Imaamat:	55
Namaz Me Qhushoo Aur Qhuzoo.....	56
Auqaat e Namaaz.....	59
Namaaz e Panchgaana ke auqaat:	59
Namaz e Fajar Andhere Mein:	59
Garam aur Sard Mausamo'n Mein Namaz e Zohar ke Auqaat:	60
Namaz e Juma Ka Waqt:	60
Namaz e A'asr Ka Waqt:	60
Namaz e Maghrib Ka Waqt:	60
Namaz e Isha Ka Waqt:	61
Aimma e Masaajid Ko Namaz Awwal Waqt Padhani Chaahiyey:	61
Namaz ke Mamnua Auqaat:	61
Faut Shuda Namazei'n:.....	62
Jahaan Din Ya Raat Bahot Taweel Ho Wahaa'n Namaz Ke Auqaat:	63
Namazei'n Majbooran Faut Ho Jaaei'n To Kaise Padhei'n?	63
Namaazi Ka Libaas	64

Azaan o Aqaamat.....	66
Azaan ki Ibtadaa:.....	66
Azaan Ke Juft Kalimaat Aur Takbeer Ke Taaq Kalimaat:	66
Doheri Azaan Aur Doheri Aqaamat:	67
Fajr Ki Azaan Mein Izaafa:	68
Azaan Ke Fazaael:.....	68
Azaan Ka Jawaab:	69
Azan Ke Baad Ki Duaei'n:	69
Dua e Azan mein Izaafa:.....	70
Azaan aur Aqaamat Ke Masaael:	71
Ehkaam e Qibla.....	72
Sutrah Ka Bayan.....	74
Namaz Ke Aage Se Guzarne Ka Gunah:	74
Namaz e Nabawi: Takbeer Aula Se Salaam Tak	75
11 Sahaabaؓ ki Sahaadat:.....	75
Namaz Ki Niyyat:	75
Qiyam:	77
Takbeer Oola:	77
Seeney Par Haath Bandhna:.....	78
Aurato'n aur Mardo'n Ki Namaz Mein Koi Farq Nahi?.....	78
Sana:	78
Ta'aooz:	79
Namaz aur Surah Fateha:	80
Ameen Ka Mas-ala	81
Aadaab e Tilaawat.....	82
Namaz Ki Masnoon Qira-at:	82
Namaz Mein Qhayal Aana:.....	85
Raful Yadain.....	86

Rafa Yadain Na Karne Walo'n Ke Dalaael Ka Tajziya:	87
Pehli Hadees:	87
Doosri Hadees:	88
Teesri Hadees:	88
Ruku Ka Bayan	90
Itmenaan - Namaz Ka Rukn:	92
Qaume Ka Bayaan:	94
Sajde Ke Ehkaam	96
Auratei'n Sajde Mein Baazu Na Bichaei'n:	97
Nihaayat Darja Qurb e Ilaahi:	97
Lamba Sajda Karna:	98
Bahisht Mein Rasool Allah ﷺ Ka Saath:	98
Sajde Ki Daa'ae'n:	98
Sajda e Shukar:	100
Jlase: (2 Sajdo'n Ke Darmiyan Baithna)	100
Jalse Ki Masnoon Duaei'n:	101
Doosra Sajda:	101
Jalsa Isteraahat:	101
Doosri Rakat:	101
Tassha-hud	101
Masla Rafa'a Sabaaba:	101
Tassha-hud:	102
Aaqhri Qaaeda (Tassha-hud):	103
Darood Ke Baad Ki Duaei'n:	105
Namaz Ka Iqhtetaam:	108
Jo Umoor Namaz Mein Karne Jaaez Hain - Inka Bayaan	109
Namaz Ki Makruhaat Ka Bayaan	110
Sajda Sahu Ka Bayaan	111

3 Ya 4 Rakat Ke Shak Par Sajda:	111
Qaaeda OOlal Ke Tark Par Sajda:	111
Namaz Se Farigh Ho Kar Batei'n Kar Chukne Ke Baad Sajda:	111
4 Ki Jagah 5 Rakat Padhne Par Sajda:.....	112
Namaz Ke Baad Masnoon Azkaar	113
Farz namaz Ke Baad Ijtemaai Dua:	117
Namaz Baa Jamaat.....	120
Ehmiyat: (T: Importance)	120
Aurato'n Ko Masjid Mein Jaane Ki Ijaazat:	121
Safo'n Mein Mil Kar Khada Hone Ka Hukam:	121
Safo'n Ki Tarteef:	122
Sutoono'n Ke Darmiyan Safei'n:	123
Saf Ke Peeche Akele Namaz Padhna:.....	123
Saf Bandi Ke Maraatib:	123
Imaamat Ka Bayaan	124
Namaz Mein Taqhfef:	124
Lambi Namaz Par Nabi e Kareem ﷺ Ka Ghussa:.....	124
Namaz Ki Taraf Sukoon Se Aana:.....	125
Imamo'n Par Wabaal:.....	125
Faasiq Ko Imaamat Se Hataana:	125
Kisi Uzar Ke Sabab Muqtadee Imam Ke Peeche Namaz Khatam Kar Sakta Hai:	126
Namaz Padha Kar Imam Muqtadiyo'n Ki Taraf Mu'n Phere:.....	126
Imam Ki Iqtada Ke Ehkaam:	126
Aurat Ki Imaamat:	127
Imaamat Ke Chad Masaael:	127
Masaajid Ke Ehkaam	129
Masjid Ki Fazeelat:.....	129
Baaz Masaajid Mein Namazo'n Ka Sawaab:.....	129

Tahiyyatul Masjid (Masjid Ka Tohfa):	129
Piyaaz Aur Lehsan Khaakar Masjid Mein Na Aao: (T: Onion & Garlic)	130
Masjid Mein Thookna:	130
Masjid Mein 1 Hath Ki Ungliya'n Doosre Hath Ki Ungliyo'n Mein Daalna:	131
Masjid Mein Awaaz Buland Karna Mana Hai:	131
Masjid Mein Khareed o Farogh:	131
Masjid Mein Sona:	131
Masjid Mein Mushrik Daqhil Hosakta Hai:	131
Masjid Mein Sher Padhna:	131
Masjid Mein Guftagu Karna:	132
Masjid Jane Ki Fazeelat:	132
Masjid Ka Namaazi Allah Ke Saae Mein:	132
Masaajid Mein Khushboo:	133
Masjid Ke Namaziyo'n Ke Leiy Khushkhabri:	133
Qabrastan Aur Hammam Mein Namaz Ki Mumaaniat:	133
Masjid Mein Daqhil Hote Waqt Aur Nikalte Waqt Ki Dua:	133
Fajar Ki Namaz Ke liye Masjid Jaate Hue Dua:	134
Namaz Ki Sunnato'n Ka Bayan	135
Nafil Aur Sunnatei'n Ghar Mein Padhna Afzal Hain:	135
Mokkedah Sunnatei'n - Bahisht Mein Ghar:	135
Asr Se Pehle 4 Rakat:	136
Maghrib Se Pehle 2 Rakat:	136
Juma Ke Baad Ki Sunnatei'n:	136
Fajar Ki Sunnato'n Ki Fazeelat:	136
Sunnato'n Ki Qazaa:	137
Fajr Ki Sunnatei'n Farzo'n Ke Baad Padh Sakte Hain:	137
Nafil Namaz:	137
Tahajjud Aur Witr	138

Fazeelat:	138
Nabi e Rahmat ﷺ ka Shauq e Tahajjud:	138
Neend Se Jaagte Waqt Ki Dua:	138
Tahajjud Ki Dua e Isteftaah:	139
Rasool Allah ﷺ Ki Tahajjud Ki Kaifiyat:	140
Taaqat Se Badh Kar Mashaqqat Ki Mumaaneat:	141
Tahajjud Mein Qira-at:	142
Qiyaam ul Lail Ka Tareeqa:	142
Namaz e Witar ka Waqt:	143
5, 3 Aur 1 Witr:	143
3 Witr'o'n ki Qiraa-at:	143
Witr ki 1 Rakat:	143
Witr Ki 9 Rakatei'n:	144
1 Raat Mein Kae Witr Padhne Ki Mumaneat:	144
Witr'o'n Ke Salaam Ke Baad Zikr:	144
Witr Ki Qazaa:	144
Dua e Qunoot:	145
Tambihaat:	145
Qiyaam e Ramzan	147
Rasool Allah ﷺ ne 3 Raat Qiyaam e Ramzan Kiya:	147
Qiyaam e Ramzan: Giyaarah (11) Rakat	147
Sahri Aur Namaz Fajr Ka Darmiyaani Waqfa:	148
Namaz e Juma	149
Juma Behtareen Din:	149
Juma Ki Farziyyat:	149
Juma Ki Fazeelat:	150
Juma Mein Pehle Aane Walo'n Ka Sawaab:	150
Juma Ke Din Qubooliyat Waali Ghadi:	150

Juma Ke Mutafarriq Masaael:.....	150
Dauran e Khutba 2 Rakatei'n Padhkar Baitho:	151
Juma Se Pehle Nawaafil Ki Ta'adaad Muqarrar Nahi:	152
Zohar Ehteyaati Ki Bidat:	154
(Mahez) Juma Ke Din Roza Rakhna:	154
Juma Ke din Darood Shareef Ki Kasrat:	154
Juma Ki Azaan:	154
Namaaz e Eidain.....	155
Masaael O Ehkaam:	155
Eidgaah Mein Auratei'n:.....	156
Takbeerat e Eid:	157
Namaz e Eid Ka Tareeqa:	157
Eid ul Zuha Ke Din Eid Padh Kar Qurbaani Karni Chaahiyey:.....	158
Namaz e Safar	159
Safar Ki Musaafat:	159
Musafir Baghair Khauf Ke Qasar Kare:.....	159
Qasar Ki Had:	159
Safar Mein Azan Aur Jamaat:	160
Safar Mein 2 Namazei'n Jamaa Karna:	160
Jama Ki 2 Suratei'n	160
Jama Taqdeem.....	160
Jama Taqhair.....	160
Safar Mein Sunnato'n Ka Bayan:	160
Do (2) Namazo'n Ka Jama Karna.....	161
- Haj ke dauran maidan e Arafat mein:	161
- Muzdalifa Mein:	161
- Barish Ya Khauf Ke Alaawa Kisi Zaroorat Ke Tahet:	161
Namaz e Isteqhaara Ka Bayaan	162

Namaz e Kasoof - (Suraj aur Chaand Grahan Ki Namaz)	163
Suraj Grahan Ki Namaz Ka Tareeqa:	163
Namaz e Istisqaa	165
Namaz e Ishraaq o Chasht (Zuhaa)	167
Fajar Ki Nama Ke Baad Masjid Mein Baithna Aur Suraj Nikalne Ke Baad 2 Rakat Padhna:	168
Namaz e Tasbeeh	169
Salatut Tauba	170
Lailatul Qadar Ke Nawaafil	170
Pandhrawee'n (15) Shabaan Ke Nawaafil.....	170
Ehkaamul Janaaez	170
Beemar Pursi:.....	170
Beemari Se Gunah Door Hote Hain:	170
Beemari Mein Sabar Ki Fazeelat:	171
Iyaadat Ki Duaei'n:	171
Pehli Dua:.....	171
Doosri (2) Dua:	171
Teesri (3) Dua:	172
Caho'nti (4) Dua Ma'auzaat Ka Dam:	172
Paa'nchweei'n (5) Dua:.....	172
Chetti (6) Dua:	172
Saatwie'n (7) Dua:	173
Tajheez o Takfeen	174
A'alam Naza'a Mein Talqeen:	174
Allah Ta'ala Ke Baare Mein Nek Gumaan Rakhna Waajib Hai:.....	174
Makka Ya Madeena Mein Marne Ki Tamanna Karna:.....	174
Maut Ki Aarzu Ki Mumaaneat:	174
Khud Khushee Saqht Gunaah Hai:.....	175
Maiyyat Ko Bosa Dena:	175

Maiyyat Par Chaadar Daalna:	175
Faut Hone Waale Ke Dosto'n Aur Rishtedaaro'n Ko Iske Marne Ki Ittela Dena:	175
Maiyyat Ki Ankhei'n Band Karna:	175
Maiyyat Ko Jald Dafan Karna:	175
Maiyyat Ka Ghusl:	175
Maiyyat Ka Kafan	176
Mard Ko 3 Kapdo'n Mein Kafan Dena Masnoon Hai:	176
Marne Se Pehle Apna Kafan Taiyyar Karna Jaaez Hai:	177
Maiyyat Ka Sog:	177
Maiyyat Par Rona:	177
Achaanak Maut:	179
Maut Ke Waqt Peshani Par Paseena:	179
Jis Ghar Mein Wafaat Ho Inke Haa'n Khaanaa Pakaa Kar Bhijwana:	179
Ta'aziyat Ke Masoon Alfaaz:	179
Namaaz e Janaaza	180
Janaaza Mein Surah Fatiha:	180
Namaz e Janaza Ka Padhna Sunnat Hai:	181
Janaaza Ki Takbeerat:	181
Pehli (1) Dua:	181
Doosri (2) Dua:	181
Teesri (3) Dua:	182
Janaaza Ke Masaael:	182
Ghaaebaana Namaaz e Janaaza	183
Qabar Par Namaaz e Janaaza	183
Tadfeen o Ziyaarat	183
Maiyyat Ko Qabar Mein Rakhte Waqt Ki Dua:	184
Qabar Par Bataur Alaamat Patthar Nasab Karna:	184
Qabar Par Mitti Daalna:	184

Qabaro'n Ko Poqhta Banaane Ki Mumaaneat:	184
Qabro'n Ki Ziyaarat:	185
Ahle Quboor Ke liye Dua Karte Waqt Haath Uthaana:	186
Isaale Sawaab Ke Tareeqe:	186
Piyaare Bhaiyo'n aur Behno'n:	188
Chand Zaeef Riwayaat	189

Arz e Naashir (Publishers Note)

لا إله إلا الله محمد رسول الله *Laa ilaaha Illallah Muhammadur Rasoolallah* ke iqrar ke baad namaaz islaam ka buniyadi rukn hai. Ye ek mukammil ibaadat hai, ye wo rukn hai jo kisi haalat me muaaf nahi hota aur na koi doosra aadmi naa'eb ban ka rise adaa karsakta hai.

Rasool Allah ﷺ jab is duniya se ruqhsat horahe the to Aap ﷺ baar baar namaz ki takeed farma rahe the, lekin yaad rakhiey ke namaz ki qubooliyat ka inhesaar Aqeeda aur niyyat ki durustagi ke saath is baat par bhi hai ke ise Rasool Allah ﷺ ki sunnat ke mutabiq ada ki jaae.

Aaj namaz ki bahot si kitabei'n maujood hain lekin aksar me Sunnat e Rasool ﷺ ki bajaae apne apne maslako'n ka dafa'a hai in me zaef balke mauzoo riwayat kasrat se maujood hain.

Doctor Sayyad Shafeeq ur Rahman *Hafidahullah* ne '**Namaaz e Nabawi** ﷺ' tarteeb di. Inka andaaz aam faham hai, kitab me namaz se muta'alliq taqreeban tamaam mauzuat maujud hain aur aham qhubi ye hai ke sirf aur sirf saheeh ahaadees se istedlal kiya gaya hai.

Ahaadees ki taqhreej o tehqheeq (research) ma'arof a'alim e deen Haafiz Zubair Ali Zai *Hafizahullah* ne ki hai. Shaikh Abdus Samad Rafeeqi *Hafizahullah (Faazil Madina University)* ne hasbe zaroorat hawaashi tehreer kiye hain.

Kitab ki ehmiyat ke pesh e nazar Islaami kitabo'n ki nashr o ashaa-at ke market '*Daarul Balaagh*', *Bellary, Karnataka, India* ne taba'ati meyaar par bahrpoor tawajjoh di hai, Allah Ta'ala hamari is kawish ko qubool farmae aur is kitab ki ashaa-at ko hamare liye saqa e jaariya banae. Ameen.

Aapka Deeni Bhai

[Abu Abdullah](#)

Daarul Balaagh, Bellary, Karnataka

5th July 2005

Arz e Muallif (Authors Note)

Nahmaduhu wa Nusalli a’alaa Rasoolihil Kareem, Amma Ba’ad:

Guzishta das saalo’n me *Namaz e Nabawi* ﷺ ko jo sharf e qubooliyat haasil hui hai, jis tarha a’ammatul muslimen ne is se istefaada karke apni namaazo’n ki islah farmai, *Pakistan, Hindustan, Saudi Arab* balke duniya ke aksar hisso’n me jis tarha is ki ashaa’at hui ye qhalisatan Allah Ta’ala hi ka fazal o karam hai aur phir mere waledain ki duo’n ka asar hai.

Aaj Namaz ke unwan par har zaban me bahot si kitabei’n maujood hain, har kitab ke musannif ne yehi da’awa kiya hai ke is kitab me Allak ke Nabi ﷺ ke tariqe ke mutabiq namaz bayan ki gai hai, lekin in kitabo’n ke muta’ale se ye tallaq haqeeqat saamne aati hai ke in kitabo’n ke zariye apne apne *Maslak* ka parchar kiya gay hai. In me zaeef, balke mauzoo ahadees tak to bayan kiya gaya hai.

Namaz e Nabawi ki imtiyazi qhususiyat ye hai ke is me sirf *Saheeh Ahadees* ka ilteзам kiya gaya hai. Bataur daleel hadees ke hawale ke saath is *Imam* ka zikar kiya gaya hai jis ne is hadees ko *Saheeh* qarar diya. Is kitab me sirf inhie’n ahadees ko darj kiya gay hai jinhei’n a’asr haazir ke *Azeem Muhaddis As Shaikh Muhammad Naasiruddin Albaani* رحمه الله, *As Shaikh Abdur Rauf Sindhi (hafizahullah) (Faazil Madeena University)* aur *Shaikh Zubair Ali Zai (hafizahullah)* ne saheeh qarar diya hai.

Is kitab ka *English* tarjuma ‘*Prayer Of Muhammad*’ ke naam se shaae hochuka hai, *Alhamdulillah*.

Allah Ta’ala se dua hai ke Allah Ta’ala Mujhe, mere Waledain, mere Asaateza, is kitab ke Nashireen aur Taseeh o Tanqeeh karne wale ulama ikram ko ajar o sawab me shareek farmae aur is kitab ko ham sab ke liye zaqheera e aqhirat banaae.

Aamin ya Rabbal A’alameen.

Syed Shafeeq ur Rahman

9 Rabbil Awwal 1426 Hijri

18th April 2005

Tamaam tar *Hamd o Sana* is Allah ke liye hai, jisne apne bando'n par namaz farz ki, ise qaaem karne aur acche tareeqe se ada karne ka hukam diya, is ki qubooliyat ko qhushoo o qhuzoo par mauquf farmaya, ise eman aur kufr ke darmiyan imtiyaz ki alaamat aur be-hayai aur bure kaamo'n se rokne kar zariya banaya.

Allah ki *Hamd o Sana* ke baad Rasool Allah ﷺ par *Darood o Salaam* ho, jinhei'n ne Allah Ta'ala ne muqhatib karte hue farmaya: 'Aur ham ne Aap par zikar naazil kiya hai kate jo (irshadat) logo'n ke liye naazil kiye gae hain Aap inki tauzeeh o tashreeh kardei'n, taakey wo ghaur o fikar karei'n'.¹

Chunache Aap ﷺ Allah ke hukam ki ta'ameel me kamar basta hogae, aur jo shariat Aap ﷺ par naazil hua Aap ﷺ ne ise bil-omoom poori wazahat ke saath logo'n ke saamne pesh kardiya taaham namaz ki ehmiyat ke pesh nazar ise nisbatan ziyada waazeh shakal me pesh kiya aur apne qaul o amal se is ka aam parchar kiya yahaa'n tak ke, ek bar Nabi e Rehmat ﷺ ne member par namaz ki imaamat farmai, Qiyaam aur Ruku member par kiya, neeche utar kar sajda kiya phir member par chad gae aur namaz se farigh hokar farmaya: '*Main ne ye kam is liye kiya taakey tum namaz ada karne me meri iqtada karsako aur meri namaz ki kaifiyat ma'aloom karsako.*'²

Nez isse bhi ziyada zordar alfaz me apni iqtada ko wajib qarar dete hue farmaya: '*Tum is tarha namaz padho jis tarha mujhe namaz adaa karte hue dekhte ho*'³

Mazeed farmaya: '*Allah ne 5 namazei'n farz ki hain, jo shaqs acchi tarha wazoo kare, waqt par namaz ada kare, rukoo, sujud aur qhushu ka ehtemam kare to is insane ka Allah par zimma hai ke ise muaaf karde aur jo shaqs in bato'n ko malhuz na rakhe is ka Allah par koi zimma nahi hai, chaahe to ise maaf kare aur chaahe to ise azaab de.*'⁴

Nabe e Akram ﷺ par *Salat o Salam* ke ba'ad *Ahle Bait* aur *Sahaba Ikram (radiallahu anhum ajmaeen)* par bhi *Salat o Salam* ho jo *Nekukaar* aur *Parhezgaar* the. Jinho'n ne Nabi e Akram ﷺ ke ibaadat, aqwaal aur afaal ko naqal karke ummat tak poh'nchaya aur sirf Aap ﷺ ke aqwaal wo afaal ko hi deen aur qaabil e ataa-at qarar diya.

Nez in nek insano'n par *Salat o Salam* ho jo inke naqshe qadam par chalet rahe aur chalet rahei'nge.

Amma Ba'ad! Islam me namaz ka aham martaba hai aur jo shaqs is ko qaem karta hai aur iski adaigee me kotahi nahi karta aur ajr o sawab aur fazeelat o ikram ka mustahiq hai phir ajr o sawaab me kami beshi ka meyaar ye hai ke jis qadr kisi insane ki namaz Rasool e Akram ﷺ ki namaz ke ziyada qareeb hogi wo isi qadr ajr o sawaab ka ziyad haqdaar hoga aur jis qadr iski namaz Nabi e Rahmat ﷺ ki namaz se muqhtalif hogi isi qard kam ajr o sawaab hasil karega. Rasool Allah ﷺ ne farmay: '*Beshak banda namaz ada kartha hai, lekin iske nama-e amaal me is (namaz) ka daswa'n 10th, nawwa'n 9th, aathwa'n 8th, saatwa'n 7th, chettha 6th, paa'nchwa'n 5th, cohtai 4th, teesra 3rd, ya nisf ½ hissa likha jaata hai.*'⁵

Shaikh Nasiruddin Albani ﷺ farmate hain:

'Hamare liye Rasool e Akram ﷺ ki maanind namaz ada karna is waqt mumkin hai jab hamei'n tafseel ke saath Aap ﷺ ki namaz ki kaifiyat maloom ho aur hamei'n namaz ke waajibaat, adaab, haiyyat (T: tareeqa) aur adaiyya o azkaar ka ilm ho. Phir iske mutabiq namaz ada karne ki koshish bhi karei'n to ham ummeed rakhte hain ke phir

¹ Surah Nahal 44

² Bukhari, al Juma, Bab, Al Khutba a'alal member 918 – Muslim, al Masaajid, Jawaz al Qhatwa wal Qhatwatain Fis Salah 544

³ Bukhari, al Azaan, Bab, Al Azaan lil MUSAAFIR 631

⁴ Sunan Abu Dawood, Bab, Fil Muhafizha a'ala Waqtis Salah, 425 & 1420

Imaam ibne Hibban ﷺ ne is Saheeh kaha hai

⁵ (Abu Dawood, Bab Maajja Fee Nuqsanis Salah 796) Imam Ibne Hibban

ﷺ ne ise saheeh kaha hai.

hamari namaz bhi isi noiyat ki hogi jo behayai aur munkar bato'n se rokhti hai aur hamare liye naamae a'amaal me jo ajr o sawab likha jaega jis ka wa'ada kiya gaya hai.' ⁶

Yaha'n ye zikar karna bhi intehaai zaroori hai ke eman billah tamaam amaal e saleha ki asal hai. Agar Allah par saheeh eman nahi to tamam amaal bekar, laghoo aur be-sood hain. Allah par saheeh eman ka matlab ye hai ke Allah Ta'ala ko yakta (T: Akela), be-misl aur be-misaal maana jaae. Tauheed aur Shirk ek doosre ki zid hain. Jis tarha Tauheed ke baghair najaat mumkin nahi isi tarha Shirk ki maujoodgi me najaat naamumkin hai.

Allah farmata hai:

Jo Log Eman Laae Aur Inho'n Ne Apne Eman Ko Zulm Se Alooda Nahi Kiya To Aise Hi Logo'n Ke Liye Aman Hai Aur Yehi Log Hidayat Yaafat Hain. ⁷

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْأَمَنُ
وَهُمْ مُهْتَدُونَ

Rasool Allah ﷺ ke farman ke mutabiq (ayat e baala me) (T: ayah which have been discussed above) zulm se murad shirk hai. ⁸

Is se saabit hua ke baaz log eman laane ke baad bhi shirk karte hain jaisa ke doosri jagah farmaya:

Aur bahot se log Allah par eman lane ke bawajood mushrik hote hain. ⁹

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

Lehaza namaz ki qubooliyat ke liye shart e awwal ye hai ke Allah Ta'ala ko is ki *Zaat o Sifaat* me yakta mana jaae aur tasleem kiya jaae ke Allah ki naa biwi hai aur naa hi aulaad. Koi Allah ke *Noor* ka tukda '*Noor min Noorillah*' nahi. Allah ka kisi insane me utar aane ka aqeeda '*Hulool*' *Wahdatul Wajood* aur *Wahdatus Shahood* khula shirk hai. Ye bhi mana jae ke kaenat ke tamam umoor sirf Allah Ta'ala ke qabza e qudrat me hain. Izzat o zillat isi ke paas hai. Har nek o bad ka wohi *Mushkil Kusha* aur *Haajat Rawa* hai, *Nafa o Nuqsan* ka maalik bhi wohi hai, aur Allah ke muqable me kisi ko zara sa bhi iqhteyar nahi. Har cheez par isi ki hukoomat hai aur koi Allah ke muqable me kisi ko panah nahi de sakta.

Sirf Allah Ta'ala hi hamesha se hai aur hamesha rahe ga. Iske alawa har cheez ko fana hona hai. Ye bhi sirf Allah Ta'ala ka haq hai ke wo logo'n ki inferaadi aur ijtemaai zindagi guzarne ka tareeqa ya'ani deen naazil kare kyou'nke halal o haraam ka ta'ayun karna aur deen saazi isi ka haq hai balke haqeeqi ataa-at sirf Allah hi ke liye hai. Choo'nke Allah Ta'ala ne ye *Deen Muhammad* ﷺ ke zariye se hamare paas bheja, lehaza aaj Allah Ta'ala ki ataa-at ka waahed zariya wo ehkam hain jo Nabi e Akram ﷺ ne Shaaba Ikraam (*rizwanullahi ta'ala a'alaihim*) aur inke zariye poori ummat tak pho'nchae. Aur Aemma e Hadees (*Rahimahulla ta'ala alaihim*) ne inhei'n kutub e ahaadees me jama kardiya.

Kitab o Sunnat ki bajai kisi *Murshad*, *Peer* ya *Imam* ke naam par firqa bandi ki islam me koi gunjaesh nahi ahi aur kisi *Parliament* ko bhi ye haq nahi ke wo musalmano'n ki zindagi aur maut ke tamam muamelat par mushtamil aise *Ta'aziraati*, *Maaliyati*, *Siyaasi*, *Iqhtesaadi*, *Samaaji* aur *Bain ul Aqwaami Qawaaneen* banaae jo Allah ke nazil karda ehkam ke mutabiq na ho'n. Namaz ki adaagi se qabl in aqaaed par eman lana zaroori hai. Kyou'nke Allah ki baargah me kisi amal ki qubooliyat ka inhesaar bit-tarteeb 3 cheezo'n par hai:

⁶ Sifat Salatul Nabi ﷺ

⁷ Surah al Anaam 82

⁸ Bukahri, al Eman, Bab Zulm dooniz Zulm, 32 – Muslim 124

⁹ Surah Yusuf 106

1. Aqeede Ki durustagi
2. Niyyat ki durustagi
3. Amal ki durustagi

In me se kisi ek me qhalal waq (T: gap) hone se saare amal mardood hojaate hain. Aur yaad rahe ke Kitabullah, Sunnat e Saabeta, Sahaaba Ikram (*raziallhu anhum ajmaeen*) ka majmooi tarze amal aur ijmaa e ummat hi wo kasoti hai jis par kisi aqeeda ya amal ki sehat ko parkha jasakta hai. Mazeed tafseel ke liye '*Tajdeed e Eman*' ka mutalea kijiey jis me maine aqeeda se mutalliq ayaat o ahaadees jama ki hain.

Alhamdulillah Namaz e Nabawi ﷺ ki tarteeb me koshish ki gai hai ke ahadees saheeha se madad li jaae. Is silsila me '*Al Qaulul Maqbool Fee Taqhreej Salatur Rasool*' se istefaza kiya gaya hai. Joke Hakeem Muhammad Saadiq Siyaalkoti ﷺ ki kitab '*Salaatur Rasool*' par *Abdur Rauf Sindhi (Hafizahullah)* faazil e Madeena University ki tehqeeq o taqhreej hai. Allah Ta'ala se dua hai ke wo is kitab ko sharf e qabooliyat ataa farmae aur jin dosto'n ne is kitab ki tarteeb o tazayyin me ta'aaron kiya hai in tamam ma'ao-neen ki uqhrawi najat ka zariya banae. Qhusoosan *Abdur Rasheed Sahab (Naazim Idaarah Uloomul Islaamiya, Samanabad, Jhang)* ko Allah Ta'ala jazaae qhair de jinho'n ne apne qeemati auqaat me se waqt nikal kar poori kitab ka muta'ala kiya aur baaz maqamaat par islah farmai. *Aamin*

Allah Ta'ala ka laakh laakh shukr hai ke is edition ka mohtaram *Zubair Ali Zai (Hafizahullah)* ne muta'ala kiya. *Zubair Ali Zai Sahaab* jaiyyad *Ahle Hadees* Aalim hain. Riwayaat ki asnaad par qhusoosi mahaarat haasil hai inho'n ne is edition me maujood ahadees ki sehat ki zimmedari qubool farmai. Allah Ta'ala inhei'n jazae qhair de.

Main *Haafiz Abdul Azeem Asad Daarussalaam Lahore* ka bhi qhusoosi taur par mashkoor hu'n jinho'n ne *Zubair Ali Zai Sahab aur Shaikh Abdus Samad Rafeeqi Sahab* samet ulma ikram ki ek jamat se kitab ki tasheeh o tanqeeh karwai. Inke qeemati haashia se kitab bahot ziyaada mufeed hogai. Allah Ta'ala in ulama ikram ko bhi jazae qhair de. *Aamin*

In tamam dosto'n ko jinho'n ne is kitab ki asha-at me madad ki hai Allah ta'ala inhei'n deen o duniya me '*Hasanah*' ata farmae. Inko jazaae qhair de aur in ki ye mehnat qubool farmae aur ham sab ko *Aqeeda Saheeha* apnane aur *Sunnat* ke mutaabiq amaal karne ki taufeeq de. *Aamin*

(Note: Ahadees number, Maktaba Darussalaam aur Baitul Ifkaar lid Dauliyah ki shae karda kutub e ahadees ke mutabiq hain.)

Rabbana Taqabbal Minna Innaka Antas Sameeul Aleem

Syed Shafeeq ur Rahman

Muqaddama Tehqheeq (Shaikh Zubair Ali Zai)

Qareen e Ikram!

Namaz deen ka intehai aham rukn hai. Iski farziyat Quran e Majeed aur mutawatir ahaadees se saabit hai. Tamam musalmano'n ka namaz ke *Farz e A'ain* hone par ijma hai. Rasool Allah ﷺ ne jab Muaad bin Jabal ko Yemen bheja to farmaya: 'Phir inhei'n batao ke Allah Ta'ala ne in par din raat me 5 namazei'n farz ki hain.'¹⁰

Aur ye bhi farmaya ke: 'Tum is tarha namaz padho jis tarha mujhe namaz adaa karte hue dekhte ho'¹¹

Namaz ki isi ehmiyat ke pesh e nazar bahot se Aimmatul Muslimeen ne namaz ke mauzoo par muta'addid kitabei'n likhi hain. Mislan Abu Naeem al Fazal bin Dakeen (died in 218 Hijri). Alawa azee'n asr e haazir me bhi urdu aur ilaqaai zabao'n me muta'adid kitabei'n shaae hui hain. Magar asr haazir ki in kutub me zaeef balke mauzoo (man ghadat) riwayat bhi maujood hain.

Janab Dr. Shafeeq ur Rahman Sahab ne awwam o qhaas ke liye aam faham urdu me '*Namaz e Nabawi*' ke naam se kitab murattab ki hai. Jis me inho'n ne koshish ki hai ke koi zaeef hadees shamil na hone paae. Raaqim ne bhi tehqheeq o taqhreej ke dauran is baat ki bharpoor saee (T: tried) ki hai ke is me sirf maqbool ahadees ko laya jaae ab meri ma'aloomat ke mutabiq is me koi zaeef riwayat nahi hai. Lekin chu'nke insane galati aur qhata ka putla hai lehaza ahle ilm se darqhwast hai ke agar kisi hadees ki illat par mutala'a ho'n to raqim ko aagah karei'n taakey aainda edition me iski talaafi ki jaasake.

Abu Taahir Haafiz Zubair Ali Zai Muhammadi

Faarigh ut Tehseel Jaamia Muhammadia Gojranwala wa Faaqul Madaaris as Salafiya Faislabd

M A Arabi, M A Islamiyat (Punjab University)

Rabta: Hafiz Zubair Ali Zai, ba maqaam Hazro, Zila Atak

¹⁰ Bukhari, kitabuz Zakah, Baab Wajoobuz Zakah 1395 – Muslim 19

¹¹ Bukhari 631

ان الحمد لله نحمده و نستعسنة و نستغفره ونعوذ بالله من شرور انفسنا و سيئات أعمالنا من يهده الله فلا مضل له
ومن يضل فلا هادي له وأشهد ان لا اله الا الله وحده لا شريك له وأشهد أن محمد عبده ورسوله، اما بعد
فإن خير الحديث كتاب الله وخير الهدي هدي محمد وشر الأمور محدثاتها وكل بدعة ضلالة
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا

Bila shuba sab ta'arifei'n Allah ke liye hain, ham iski ta'areef karte hain, isi se madad maange thain aur ham is se apne gunaho'n ki baqshshih chhahte hain, ham apne nafs ki sharato'n se aur nafs ki buraiyo'n se Allah ki panah talab karte hain. Jise Allah raah dikhae ise koi gumrah nahi karsakta aur jise wo apne dares dhutkar de iske liye koi rehbar nahi hosakta aur main gawcahi deta hu'n ke ma'abood barhaq sirf Allah Ta'ala hai wo akela hai iska koi shareek nahi aur main gawahi deta hu'n ke Muhammad ﷺ is ke bande aur iske Rasool hain.

Hamd o Salat ke ba'ad yaqeenan tamam bato'n se behtar baat Allah ki baat hai aur tamam tareeqo'n se behtar tareeqa Muhammad ﷺ ka hai aur tamam kamo'n se badtareen kaam wo hain jo (Allah ke deen me) apni taraf se nikale jaaei'n aur har bida'at (deen me naya kaam) gumrahi hai.¹²

Aey logo! Apne raab se daro jisne tumhei'n ek jaan se paida kiya aur (phir) is jaan se iski biwi ko banaya aur (phir) in do'no se bahot se mard aur auratei'n padia keei'n aur inhei'n (zameen par) phailaya, Allah se darte raho jiske naam par tum ek doosre se sawal karte ho aur rishto'n (ko qata'a karne) (T: breaking relations) se daro beshak Allah tumhari nigrani kar raha hai.¹³

Aey Eman Walo! Allah se daro jaisa ke isse darne ka haq hai aur tumhei'n maut na aae magar is haal me ke tum Muslim ho.¹⁴

Aey Eman Walo! Allah se daro aur aisi baat kaho jo Mohkam (Seedhi aur sacchi) ho, Allah tumhare amaal ki islah karega aur tumhare gunaho'n ko muaaf farmae ga aur jis shaqs ne Allah aur iske Rasool ki ataa-at ki to isne badi kaamyabi haasil ki.¹⁵

¹² Muslim: al Juma, baab Taqhfef as Salah wal Qhutba, 867 & 868

¹³ Surah Nisa 1

¹⁴ Surah Ale Imran 102

¹⁵ Surah al Ahzaab: 70 & 71 (Tirmizee, an Nikaah, baab Majja Fee Quhtabin Nikaah 1105 – Abu Dawood, an Nikaah 2118 – Ibne Majja 1892)

Imam Tirmizi رحمه الله ne Hasan kaha hai.

Tambahaat:

1. Saheeh Muslim, Sunan Nasaai aur Musnad Ahmad me Ibne Abbas رضي الله عنه aur Ibne Masood رضي الله عنه ki hadees me qhutba ka aghaaz ان الحمد لله (Innal Hamda Lillah) se hai, lehaza الحمد لله (Alhamdulillah) ke bajae ان الحمد لله (Innal Hamda Lillah) kehna chahiye.
2. نؤمن به ونتوكل عليه (No-minu bihee wan a tawakkalu alaihi) ke alfaaz saheeh ahadees me maujood nahi hain.
3. Ahadees e Saheeha me نشهد (Nashadu) jama'a (T: Plural) ka segha nahi balke أشهد (Ash-hadu) Wahid (Singular) ka segha hai.
4. Ye qhutba e nikah, juma aur am waa'az o irshad, dars o tadrees ke mauqe par padha jaata hai, ise qhutba e haajat kehte hain, ise padh kar aadmi apni haajat aur zaroorat bayan kare.¹⁶

¹⁶ Daarmi: an Nikah, baab fee Qhutabin Nikah, 2198

Ahadees e Zaeefa ka Hukam

Irshad e Baari Ta'ala hai:

‘(Aey Musalmano’n) aaj ke din Maine tumhare liye tumhare deen ko mukammil kar diya hai aur tum par apni nemat ko poora kardiya hai aur tumhare liye Islam ko (bataur) deen pasand karliya hai.’¹⁷

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Ye aayat 9 Zil hajja 10 Hijri ke din maidan e Arafat me naazil hui. Iske naazil hone ke 3 maah ba’ad Rasool Allah ﷺ ye kaamil aur akmal deen ummat ko sau’np kar rafeeq e a’ala se jaamile aur ummat ko wasiyyat farmagae: ‘Main tumhare andar aisee 2 cheezei’n chhod kar jaa raha hu’n ke jab tak tum inhei’n mazbooti se pakde rahoge hargiz gumrah nahi hoge ya’ani Allah ki kitab aur iske Nabi ﷺ ki sunnat.’¹⁸

Ma’aloom hua ke islam *Kitab o Sunnat* me mehdood hai. Aur ye bhi sabit hua ke masla o fatwa sirf wohi saheeh aur qaabil e amal hai jo *Quran o Sunnat* ke saath mudallal ho.

Rasool Allah ﷺ farmate hain: ‘Meri tamaam ummat jannat me daqil hogi siwaae iske jis ne inkar kiya.

Kisi ne poocha (aey Allah ke Rasool ﷺ): inkar karne wala kaun hai?

Aap ﷺ ne farmaya: jisne meri ata-at ki wo jannat me daqil hua aur jisne meri naafarmani ki to isne inkar kiya.’¹⁹

Irbaaz bin Saariya ؓ riwayat karte hain ke, Ek din Rasool Allah ﷺ ne hamei’n namaz padhai. Phir Aap ﷺ hamari taraf mutawjjoh hue aur mausar (T: effective) naseehat farmai. Wa’az sunkar hamaari ankho’n se aansu jaari hogae aur dil dahel gae. Ek shaqs ne kaha: Aey Allah ke Rasool ﷺ! ye wa’az to aisa hai jaise kisi ruqhsat karne wale ka hota hai. Is liye hamei’n qhaas wasiyyat kijie. Aap ﷺ ne farmaya: Main tumhei’n wasiyyat karta hu’n ke Allah se darte rehna aur apne (Ameer ki jaaez baat) sunna aur manna agarche (tumhara Ameer) Habashee Ghulaam hi ho. Mere baad jo tumme zinda rahega wo saqht ihtelaf dekhega. Is waqt tum meri sunnat aur Qhulafae Rashideen ka tareeqa laazim pakadna ise daa’nto’n se mazbooti pakde rehna aur (deen ke andar) nae nae kaamo’n (aur tareeqo’n) se bachna. Beshak har nai baat bidat hai aur har bidat gumrahi hai.’²⁰

Is hadees se saabit hua ke har bidat gumrahi hai. Koi *Bidat e Hasanah* nahi.

Abdullah bin Umar ؓ farmate hain: ‘Har bidat gumrahi hai kai log ise neki samjhei’n’²¹

Imam Maalik ؓ ne kya qhoob farmaya: ‘Jis shaqs ne islam me neki samajh kar koi nai cheez ejaad ki to is ne guman kiya ke Muhammad ﷺ ne tableegh e risaalat me qhiyaanat se kaam liya (*Nauzubillah*) Rasool Allah ﷺ ke zamana me jo cheez deen na thee wo aaj bhi deen nahi ban sakti.’²²

Hadees Ke Ma’amle Me Chaan Been Aur Ehtiyaat:

Allah Ta’ala farmata hai:

‘Aur Ham Ne Aap Ki Taraf Zikar Naazil Kiya Hai Taake Aap Logo’n Par In Ta’aleemaat Ko Waazeh Karei’n Jo Inki Taraf Naazil Ki Gai Hain taakey Wo Ghaur o Fikr Karei’n.’²³

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ

¹⁷ Surah Al Maaeda 3

¹⁸ Behaqhi – Muwatta Imam Maalik V2 P899 – Alqadr, bab An-nahi anil Qaul bil Qadr, Haakim V1 P93) Imam ibne Hazam ؓ ne ise Saheeh kaha hai

¹⁹ Bukahri, al Etesaam, Baab al Iqteda bis Sunanir Rasool Allah ﷺ 7380

²⁰ Abu Dawood, as Sunnah Baab fi luzoomus Sunnah 4608 – Tirmizee, al Ilm, Baab Majja fil Aqhaz bis Sunnah wa ljtanaab al Bidah 3676

²¹ As Sunnah by Muhammad bin Nasr al Maroozi P82 – Sharah al Usool by Imam Lalkaai V1 P92

²² al Etesaam by Imam Shaatibee V1 P49

²³ Surah Nahal 44

Rasool Allah ﷺ ne farmaya: ‘Yaad rakho mujhe Quran e Majeed aur iske saath is jaisi ek aur cheez (Sunnat) di gai hai).’²⁴

Aur Jis tarha Allah Ta’ala ne apni ataa-at ko farz kiya hai isi tarha apne Rasool ﷺ ki ataa-at ko bhi laazim qarar diya hai, farmaya:

‘Aey Ahle Emaan! Allah Ki Ataa-at Karo Aur (is ke) Rasool Ki Ataa-at Karo. Aur (is ataa-at se hat kar) Apne Amaal Ko Baatil Na Karo.’²⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Maloom hua ke Quran e Majeed ki tarha Sunnat e Nabawi bhi sharai daleel aur hujjat hai magar sunnat se daleel lene se qabl is baat ka ilm hona zaroori hai ke aaya wo sunnat Rasool Allah ﷺ se saabit bhi hai ya nahi?

Nabi e akram ﷺ ne farmaya: ‘Aaqhri zamana me Dajjal (T: Anti Christ) aur kazzab (T: Liers) ho’nge wo tumhei’n aisi aisi ahadees sunaei’nge jinhei’n tumne aur tumhare abaa o ajdaad ne nahi suna hoga. Lehaa in se apne aapko bachana. Kaheei’n aisa na ho ke wo tumhie’n gumrah kardei’n aur fitna me daal dei’n.’²⁶

Mazeed farmaya: ‘Jo shaqs mujh par amadan jhoot bole ise *chahiye* ke wo apna thikana aag me banale.’²⁷

Imam Daarequtni رحمه farmate hain: Rasool Allah ﷺ ne apni taraf se (baat) poh’nchadene ka hukam dene ke baad apni zaat paak par jhuth bolne wale ko aag ki waeed (T: Warning) sunai hai lehaza is me is baat ki daleel hai ke Aap ﷺ ne apni taraf se Zaeef ki bajae Saheeh aur Baatil ki bajae Haq ke poh’ncha dene ka hukam diya hai naake har is cheez ke poh’ncha dene ka jis ki nisbat Aap ﷺ ki taraf kardi gai. Is liye Nabi e Akram ﷺ ne farmaya: ‘Aadmi ke jhoota hone ki liye yehi kaafi hai ke wo har suni sunaai baat bayan karde.’²⁸

Imam Muhammad bin Idrees Shafai رحمه farmate hain: ‘Ibne Sereen, Ibraheem Naqhai, Taous aur deegar Tabaeen (Rahimahulla ta’ala ajamaeen) ka ye mazhab hai ke hadees sirf *Thiqha* (T: People of Truth) se hi li jaaegi aur muhaddiseen me se maine (Imam Shafai) ne kisi ko is mazhab ka muqhalif nahi paya.’²⁹

Muta’adid Sahaba Ikram (riziallahu anhum ajmaeen) se ye sabit hai ko wo hadees ke bayan karne me intehai ehtiyat barta karte the.

Ibne A’adi رحمه farmate hain: ‘Sahaba (*riziallahu anhum ajmaeen*) ki ek jamat ne Rasool Allah ﷺ se hadees bayan karne se mahez is liye garez kiya ke kaheei’n aisa na ho ke hadees me ziyadati ya kami hojaye aur wo Aap ﷺ ke is farman (jo shaqs mujh par a’amadan jhuth bolta hai is ka thikana aag hai) ke misdaaq qarar pae’n.’

Imam Muslim رحمه farmate hain: ‘Jo shaqs zaeef hadees ke zo’af (weekness) ko janne ke bawajood is zo’af ko bayan nahi karta to wo apne is fa’al ki wajah se gunahgar aur awamunnas ko dhoka deta hai kyou’nke mumkin hai ke is ki bayan karda ahadees ko sunne waala in sab par ya in me se baaz par amal kare aure mumkin hai ke wo sab ahadees ya baaz ahaadees akazeeb (jhoot) ho’n aur inki koi asal naa ho jabke saheeh ahadees is qadr hain ke inke hote hue zaeef ahadees ki zarurat hi nahi, bahot se log zaeef aur majhool asaaneed (T: Unknown Narrations) wali ahadees ko janne ke bawajood bayan karte hain mahez is liye ke awamunnas me inki sohrat ho aur ye kaha jaae ke inke paas bahot ahaadees hain aur is ne bahot kitabei’n taleef kardi hain, jo shaqs ilm ke muamle me is

²⁴ Abu Dawood: as Sunnah, Baab Fee Iuzoomus Sunnah 4604, Imam Ibne Hibban ne Saheeh kaha

²⁵ Surah Muhammad 33

²⁶ Muslim: al Muqaddama, Baab an Nahi anir Riwaayah anil Zo’afa wal Ehtiyaat fee Tahmilha 7

²⁷ Bukhari: al Ilm, Baab Ism min Kazb a’alaa Nabi ﷺ 108 – Muslim 2

²⁸ Muslim: al Muqaddama, Baab an Nahi anil Hadees bikul Maa sama’a 5

²⁹ Al Tamheed by Ibne Abdul Barr

rawish ko iqhtiyar karta hai is ke liye ilm me kuch hissa nahi aur ise A'alim kehne ki bajae jaahil kehna ziyada munasib hai.³⁰

Imam Ibne Taimiyyaؒ farmate hain: 'Aimma me se kisine nahi kaha ke zaef hadees se waajib ya mustahab amal saabit hosakta hai. Jo shaqs ye kehta hai is ne ijma ki muqhalifat ki.'³¹

Yahya bin Moeen, Ibne Hazam aur Abu Bakar Ibne al Arabiؒ ke nazdeek Fazaael e A'amaal me bhi sirf maqbool ahaadees hi qaabil istedlaal hain.³²

Shaikh Ahmad Shakir, Shaikh Albaani aur Shaikh Mohammad Mohiuddin Abdul Majeed aur deegar muhaqqhiqeen ka bhi yehi mauqaf hai.

Imaam Navaviؒ farmate hain: 'Muhaqqhiqeen Muhaddiseen aur Aimma ؒ ka kehna hai ke jab hadees zaef ho to iske bare me you'n nahi kehna *chahiye* ke Rasool Allahﷺ ne farmaya. Ya Aapﷺ ne kiya hai. Ya Aapﷺ ne karne ka hukam diya hai. Ya mana kiya hai aur ye is liye ke *Jazam ke Seghe* riwayat ki sehat ka taqaza karte hain, lehaza in ka itlaaq isi riwayat par kiya jana chaahiye jo saabit ho warna insaan Nabiﷺ par jhut bolne wale ki maanind hoga magar (afsos ke) is usool ko jamhoor fuqaha, aur deegar ahle ilm ne malhooz nahi rakha, siwa e muhaqqhiqeen muhaddiseen ke aur ye qabeeh qism ka tasaahil (T: Susti, ghaflat) hai, kyou'nke wo (Ulama) bahot si saheeh riwayat ke bare me keh dete hain ke Nabi e Rehmatﷺ se riwayat ki gai hai aur bahot se zaef riwayat ke bare me kehte hain ke 'Aapﷺ ne farmaya' ise falaa'n ne riwayat kiya hai aur ye saheeh tareeqe se hat jaana hai.'³³

Ma'aloom hua ke saheeh aur zaef riwayat ki pehchaan aur in me tameez karna is liye bhi zaroori hai ke Rasool Allahﷺ ki taraf ghair saabit shuda Hadees ki nisbat karne se bacha jaasake. Alaawa azee'n amalan jo kuch horaha hai wo is se kahee'n ziyada qhatarnaak hai mufaad paras ulama e soo sirf *Fazaael* hi nahi balke *A'aaqaed o A'amaal* ko bhi mardood blake mauzoo (man-ghadat) riwayat se sabit karne ki koshish karte hain aur logo'n ko ye tassur dete hain ke 'Awwal to ye ahadees bilkul saheeh hai, agar koi hadees zaef hui to bhi koi harj nahi kyou'nke *Fazaael e A'amaal* me zaef hadees bil-ittefaq qabil e qubool hoti hai.'

Is me shak nahi ke deen e islam ka asal muhafiz Allah Ta'ala hai lehaza ye nahi hosakta ke Deen e Ilaahi ki koi baat marwi naa ho ya marvi to ho magar iski tamam riwayaat zaef (*Hasan* waghaira se kamtar) ho'n, aur ye bhi nahi hosakta ke ek cheez Deen e Ilaahi na ho magar maqbool ahadees ke zaqhire me maujood ho. Doosre alfaaz me jo asal deen hai wo maqbool riwayat me maujood hai, aur jo deen nahi hai is riwayaat par mausar jarah maujood hai in haqhaeq ke pesh nazar zaroori hai ke zaef hadees se istedlal ka darwaza band rehen diya jaae. *Wallahu A'alam*

³⁰ Muqaddama Saheeh Muslim V1 P177-179

³¹ At Tawassul wal Waseelah

³² Qawaed al Tahdees

³³ Muqaddama al Majmooa'a

Tahaarat Ka Bayaan (Purification)

Paani Ke Ehkaam:

Namaaz ke liye wazu shart hai. Wazu ke baghair namaz nahi hoti. Isi tarha wazu ke liye paani ka paak hona shart hai.

Abu Saeed Qhudriؓ farmate hain: ‘Rasool Allahﷺ se sawal kiya gaya: Kya ham baza’a ke kuwei’n se wazu karsakte hain? Ye ek aisa kuwa’n hai jis me badbudaar cheezei’n phainkee jaati hain.’ (Baza’a ka kuwa’n dhalwan (T: slope) par tha aur barish waghiara ka paani in cheezo’n ko baha kar ku’nwe me lejaata tha)

Nabi e Rahmat ﷺ ne farmaya: Paani Paak hai (aur is me doosri cheezo’n ko paak Karen ki salaahiyat hai) ise koi cheez naapak nahi karti.³⁴

Nabi e Akramﷺ ne farmaya: ‘Daryai aur samandari paani paak kare wala hai. Aur iska murder halal hai.’³⁵

Abu Hurairaؓ riwayat karte hain Rasool Allah ﷺ ne farmaya ke: ‘Jambi (T: Man who has sexual intercourse with his wife) tehere hue paani me ghusul na kare.’

Abu Hurairaؓ se poocha gaya ke phir wo kya kare?

Farmaya: Zaroorat ka pani lekar baahar ghusl kare.’³⁶

Nabi e Rehmatﷺ ne khade pani me peshab kare aur phir ghusl karne se mana farmaya.³⁷

Nabi e Rehmatﷺ ne khade pani me peshab kanre aur phis is se wazu karne se mana farmaya.³⁸

Rafa’a Haajat Ke Aadaab

Baitul Qhula Me Jaate Waqt Ki Dua:

Anasؓ riwayat karte hain ke Rasool Allah ﷺ jab Rafa’a haajat ke liye baitul qhula me daqhil hone ka irada karte to farmate:

Allahumma Inni a’ouzbika Minal Qhuboosi wal Qhabaaais

اللهم إني أعوذ بك من الخبث والخبائث

‘Aey Allah! Tehqeeq main teri panah pakadta hu’n nar aur maadah napaak jinno’n (ke shar) se.’³⁹

Zaid bin Arqamؓ se riwayat hai Rasool Allah ﷺ ne farmaya:

A’aazu Billhai Minal Qhuboosi wal Qhabaaais

أعوذ بالله من الخبث والخبائث

‘Baitul Qhula jinno’n aur shaitano’n ke haazir hone ki jagah hai jab tum baitul qhula me jaao to kaho: Main Allah ki Panah Leta Hu’n, Nar Aur Maada Qhabees Jinno’n (ke Shar) se.’⁴⁰

³⁴ Abu Dawood: at Tahaara, Baab Majja fee Bair Baza’a 66 – Tirmizee: at Tahaara, Baab Majja Innal Maa’o Laayanjasa Shai 66) Ise Imam Tirmizee ne Hasan jabke Imam Ahmad bin Hambal, Yahya bin Moeen, Ibne Hazam aur Navavi ne Saheeh kaha). Ma’aloom hua ke kuwe’n ka paani paak hai

³⁵ Abu Dawood at Tahaara: 83 – Tirmizee: at Tahaara 69) Is hadees to Imam Tirmizee, Imam Haakim (V1 P140-141), Imam Zahabi aur Imam Navani (Al Majmoo’a V1 P82) ne Saheeh kaha

³⁶ Muslim: at Tahara, 282

³⁷ Bukhari: al Wazu 239 – Muslim: 282

³⁸ Tirmizee: at Tahaara, 68 Ise Imam Tirmizee ne Hasan Saheeh kaha hai. Iske rijaal (T: narrators) Muttafiq A’alai (Hadees which is mentioned in both Bukhari & Muslim) hain dekhie Saheefa Hammam bin Munabbah

³⁹ Bukhari: al Wudu 142 – Muslim: al Haiz 375

⁴⁰ Abu Dawood: 6 – Ibn Majja 296 Imam Ibne Hibban, Imam Haakim aur Imam Zahabi ne Saheeh kaha

Baitul Qhula Se Nikalte Waqt Ki Dua

Aishaؓ riwayat karti hain: Jab Rasool Allahﷺ baitul qhula se nikalte to farmate:

Ghufraanaka

عُفْرَانَاكَ

‘Aey Allah! Main Tujhse Baqshish Chahta Hu’n.’⁴¹

Rafa’a Haajat Ke Masaael:

Abu Ayyubؓ se riwaayat hai Nabi Akramﷺ ne farmaya: ‘Jab tum qaza e haajat ko aao to qible ki taraf mu’n karo na peeth.’⁴²

Nabi Rahmatﷺ ne farmaya: ‘Do La’anat ka sabab banne wale kamo’n se bacho.’

Sahaaba Ikramؓ ne poocha, wo kya hain?

Aapﷺ ne farmaya: Logo’n ke raaste me aur saayadaar daraqhto’n ke neeche rafa’a haajat karna.⁴³

Abu Qataadaؓ se riwaayat hai Nabi e Rahmatﷺ ne farmaya:

‘Tum mei’n se koi peshab karte hue daei’n haath se sharam’gaah ko na pakde aur naahi daei’n haath se istenja kare.’⁴⁴

Abu Hurairaؓ se riwayat hai Nabi e Rahmatﷺ ne farmaya: ‘Jo koi mitti ke dhelo’n se istenja kare wo taaq dhele le.’⁴⁵

Nabi e Akramﷺ ne teen (dhelo’n) se istenja karne ka hukam diya.⁴⁶

Rasool Allahﷺ ne teen dhelo’n se kam ke saath istenja karne aur gobar aur haddi ke saath istenja karne se mana’a farmaya.⁴⁷

Nabi e Rahmatﷺ jab rafa’a haajat ko jaate to (itni door jaakar) baithte ke koi Aapko na dekh sakta.⁴⁸

Rasool Allahﷺ umooman baith kar peshab karte the jaisa ke Ummul Momineen Aishaؓ farmati hain ke: ‘Jo shaqs tumhei’n bayan kare ke Nabi e Akramﷺ khade hokar peshab karte the is ko saccha na jaano, Aap baith kar hi peshab karte the.’⁴⁹

Agarche kisi uzar ki bina par khade hokar peshab karne ki gunjaesh bhi hai.

Huzaifaؓ bayan farmate hain ke ‘Nabi e Akramﷺ qaum ke koode kadkat ki jagah par aae aur Aap ne khade hokar peshab kiya.’⁵⁰

Nabi e Akramﷺ paani ke saath istenja farmate the.⁵¹

Abu Ayyub Ansariؓ bayan karte hain ke jab ye ayaat naazil hui (*In Me Aise Mard Hain Jo Pasand Karte Hain Ke Qhoob Paak Rahei’n, Allah Ta’ala Paak Rehne Walo’n Se Muhabbat Karta Hai*)

⁴¹ Abu Dawood: at Tahaara, 30 – Rirmizee: 7 – Ibne Majja: at Tahaara 300 Is hadees ko Imam Haakim (V1 P158) Imam Zahabi aur Imam Navavi ne Saheeh kaha

⁴² Bukhari, as Salaah 394 – Muslim, at Tahaara 264 & 265

⁴³ Muslim: at Tahaara 269

⁴⁴ Bukhari: al Wudu, 153,154 – Muslim: at Tahaara 267

⁴⁵ Bukhari: al Wazu, 162 – Muslim: 238

⁴⁶ Abu Dawood: at Tahaara 8 – Sunan Nasaai: 40 Ise Imaam Daarequtni aur Navavi ne Saheeh kaha

⁴⁷ Muslim, at Tahaara, Baab al Istetaaba 262

⁴⁸ Abu Dawood: at Tahaara, 1 & 2

⁴⁹ Tirmizee: at Tahaara 12

⁵⁰ Bukhari: al Wadu 224 – Muslim: 273

⁵¹ Bukhari: al Wazu 150 – Muslim: al Tahaara 270

Rasool Allah ﷺ ne farmaya: ‘Aey Ansaar! Allah Ta’ala ne paakizgi ki wajah se tumhari ta’areef ki hai, tum kaise tahaarat karte ho?

Inho’n ne kaha ke ham har namaz ke liye wuzu karte hain, Janaabat ka gusl karte hain aur paani ke saath istenja karte hain.’⁵²

Abdullah bin Umar ؓ farmate hain ke Rasool Allah ﷺ peshab kar rahe the ke ek aadmi ne Aap ﷺ ko salaam kiya magar Aap ﷺ ne iska jawab na diya.⁵³

Is hadees se ma’aloom hua ke rafa’a haajat ki haalat me kalaam karna makruh hai.

Nabi e Rahmat ﷺ ne ghusl qhane me peshab karne se mana’a farmaya.⁵⁴

Abu Huraira ؓ kehte hain ke ‘Jab Nabi e Kareem ﷺ qhula jaate, main ek bartan me paani laata Aap ﷺ is se istenja kiya karte the, phir apna haath zameen par malte phir ek aur bartan me paani laata phir Aap ﷺ kiya karte the.’⁵⁵

Ma’aloom hua ke istenja aur wuzu ka bartan ilaheda hona *chahiye* aur tahaarat ke ba’ad haath ko mitti ya saabun se dhona *chahiye* taake haath me badboo na rahe.

Abdullah bin Arqam ؓ se riwayat hai Rasool Allah ﷺ ne farmaya: ‘Jis shaqs ko rafa’a haajat ki talab ho aur jama’at khadi hogai ho to pehle wo haajat se faraaghat paae phir namaaz padhe.’⁵⁶

Peshaab Ke Chee’nto’n Se Bachne Ki Saqth Taakeed:

Ibne Abbas ؓ riwaayat karte hain ke Rasool Allah ﷺ do qabro’n ke paas se guzre to farmaya: ‘In dono’n qabro’n waalo’n ko azaab horaha hai aur baais azaab koi badi cheez nahi inme se ek peshab ke chee’nto’n se nahi bachta tha aur doosra choghal qhoor tha.’⁵⁷

Is hadees se ma’aloom hua ke peshab ke chee’nto’n se saqt parhez karna chahiye. Wo Log jo peshab karte waqt chee’nto’n se parhez nahi karte, apne kapdo’n ko nahi bachate, peshab karke istenja kiye bagair fauran khade ho jaate hain. Inke paajame, patloon aur jism waghaira peshab se aalooda hojate hain inhei’n ma’aloom hona chaahiyey ke peshab se na bachna baais azaab aur gunah hai.

⁵² Ibn Majja 355

⁵³ Muslim: al Haiz 370

⁵⁴ Abu Dawood: at Tahaara 27 & 28) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha hai

⁵⁵ Abu Dawood: at Tahaara 45) Ise Imam Ibne Hibban ne ise Saheeh kaha

⁵⁶ Sunan Abi Dawood: at Tahaara 88 – Sunan Tirmizee: at Tahaara 142) Ise Imam Tirmizee, Imam Haakim (V1 P168) aur Imam Zahabi ne Saheeh kaha

⁵⁷ Bukhari: al Wazu 216 – Muslim: at Tahaara, 292

Najasato'n Ki Tattheer Ka Bayaan

Ek Eraabi (T: Villager) ne masjid me peshab kardiya aur log is ke peeche padgae.

Rasool Allah ﷺ ne inhei'n farmaya: 'Ise chhod do aur (jaga ko paak karne ke liey) is ke peshab par paani ka dol bahaado.'⁵⁸

Phir Aap ﷺ isko bulakar farmaya: 'Masjid peshab aur gandagi ke liye nahi, balke Allah ke zikar, namaz aur quran padhne ke liye (hoti) hain.'⁵⁹

Haiz Alood Kapda (T: Menstruation Cloth):

Asma bint Abi Bakr ؓ riwayat karti hain ke ek aurat ne Rasool Allah ﷺ se poocha ke jis kapde ko haiz (maahwaari) ka qhoon lag jaae to kya kare?

Aap ﷺ ne farmaya: 'Ise chutkiyo'n se mil kar paani se dho daalna *chahiye* aur phir is me namaaz adaa karli jaae.'⁶⁰

Mani (T: Semen) Ka Dhona:

Ummul Momineen Aisha ؓ farmati hain ke main Rasool Allah ﷺ ke kapde se *Mani* dhodaalti thi aur Aap ﷺ is kapde me namaz padhne tashreef le jaate the aur dhona ka nishan kapde par hota tha.⁶¹

Sheer-qahaar Bacche Ka Pehsab:

Umme Qais ؓ apne chote (sheerquhaar) bacche jo khana nahi khaata tha, Rasool Allah ﷺ ke paas laaei'n aur Aap ﷺ ne ise apni godh me bitha liya. Bacche ne Aap ﷺ ke kapde par peshab kardiya to Aap ﷺ ne paani mangwa kar kapde par chee'nte'i'n mare aur ise dhoya nahi.⁶²

Lubaba bint Haris ؓ rivayt karti hain ke Husain bin Ali ؓ ne Rasool Allah ﷺ ki godh me peshab kardiya (jo abhi sherqhar hi the)

Main ne arz kiya: Koi aur kapda pahen lei'n aur teh band mujhe de dei'n taake main ise dhodu'n

To Aap ne farmaya: Ladki ka peshab dhoya jaata hai aur ladke ke peshab par chee'nte mare jaate hain.⁶³

Kutte Ka Jhoota:

Abdullah bin Maghfal ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

'Agar kutta kisi ke bartan me paani (waghaira) pee le to bartan ko saat baar paani se dhoe aur pehle bar mitti se maanje.'⁶⁴

Murdaar Ka Chamda:

Ek bakri margai. Nabi e Kareem ﷺ is ke paas se guzre aur poocha ke tum ne is ka chamda utaar kar rang kyou'n nahi liya taakey is se faaeda uthate? Logo'n ne kaha wo to murder hai.

Aap ne farmaya ke: 'Iska sirf khaana haraam hai.'⁶⁵

⁵⁸ Bukhari: al Wazu 221 – Muslim: at Tahaara 284

⁵⁹ Ibne Majja: at Tahaara 529

⁶⁰ Bukhari: al wuzu 227 – Muslim: at Tahaara 291

⁶¹ Bukhari: al Wuzu 229 – Muslim: at Tahaara 289

⁶² Bukhari: al Wazu 223 – Muslim: al Tahaarah 287

⁶³ Abu Dawood: al Tahaara 375 – Ibne Majja: al Tahaara 522) Ise Imam Ibne Qhuzaima (282) Imam Haakim (V1 P166) aur Imam Zahabi ne Saheeh Kha

⁶⁴ Muslim: at Tahaara 279 & 280

⁶⁵ Bukhari: al baiyo 2221 – Muslim: al Haiz 363

Ummul Momineen Saudahؓ ne farmaya ke hamaari bakri margay. Hamne is ke chamde ko rang kar mushk banaali. Phir ham is me nabeez (*khujoor ka masroob*) daalte rahe yaaha'n tak ke wo puraani hogai.⁶⁶

Nabi e Rehmatؐ ne murda bakri ka chmda utaarkar istemaal kare ka hukam diya aur farmaya:

'Murdaar ka chamda dabaaghat dene (masaale ke saath rangne) se paak hojaata hai.'⁶⁷

Rasool Allahؐ ne darindo'n ki khaal istemaal karne se mana'a farmaya.⁶⁸

Billi Ka Jhoota:

Rasool Allahؐ ne farmaya: 'Billi ka jhoota najis nahi hai.'⁶⁹

Sone Chaandi Ke Bartan Me Khana:

Umme Salmaؓ riwayat karti hain ke Rasool Allahؐ ne farmaya:

'Jo shaqs sone chaandi ke bartano me khata peeta hai. Wo Apne pet me dozaqh ki aag jama'a karta hai.'⁷⁰

Janaabat Ke Ahkaam

Wajoob ghusl ki haalat ko haalat '*Janaabat*' kehte hain. Jis insaan par ghusl waajib ho wo jumbi kehlata hai. Jumbi ghusl karne se pehle na to namaz ada karsakta hai aur na hi Ka'aba ka tawaf karsakta hai.

Mundarja zail Halato'n me musalman *Mard aur Aurat* par gusl karna farz hojaata hai.

1. Josh ke saath mani qhaari hone ke ba'ad. (Is me Ehtelaam (*T: Nightfall*) bhi daaqhil hai)
2. Sohbat (*T: Sexual Intercourse*) ke ba'ad.
3. Haiz ke ba'ad.
4. Nifaas ke ba'ad (wo qhoon jo bacche ke paidaesh par jaari hota hai)
5. Marne ke ba'ad maiyyat ka ghusl.
6. Kaafir Jab Islaam qubool kare.

Sohbat aur Ghusl Janaabat

Sahaaba Ikraamؓ ke darmiyan ghusl janaabat ka ek masla zer bahes aaya. Ek giroh kehta tha ke ghusl sirf duqhool par farz hojaata hai *Anzaal* shart nahi. Doosra giroh bayan karta tha ke wajoob ghusl ke liye duqhool ke saath *anzaal* bhi shart hai. Abu Moosaؓ ne Ummul Momineen Aisha Siddiqaؓ se dariyaft kiya. Aisha Siddiqaؓ ne kaha ke Rasool Allahؐ ne farmaya: 'Jab Mard, Aurat ki chaar shaqho'n ke darmiyan baith jaae aur is ka mahal qhatna aurat ke mahal qhatna ke saath mask are to ghusl waajib hojata hai.'⁷¹

Masla ye saabit hua ke sirf sharamgaho'n ke milne par hi murad aur aurat jumbi hojate hain aur in par ghusl waajib hojata hai. Anzaal shart nahi hai.

⁶⁶ Bukhari: *al Eman wal Nazor* 6686

⁶⁷ Abu Dawood: *al Libaas* 4125) Ise Imam Ibne Sakan aur Imam Hakim ne Saheeh kaha

⁶⁸ Abu Dawood: *al Libaas* 4132 – Tirmizee, *al Libaas* 1771) Ise Imam Hakim aur Imam Zahbi ne Saheeh kaha

⁶⁹ Abu Dawood: *at Tahaara* 75 – Tirmizee *at Tahaara* 92) Ise Imam Tirmizee, Imam Hakim, Imam Zahabi aur Imam Nawawi ne Saheeh kaha

⁷⁰ Muslim, *al Libaas* 2025

⁷¹ Muslim: *al Haiz* 349

Rasool Allah ﷺ ne farmaya: ‘Jab tum aurat ki chaar shaaqho’n ke darmiyan baith kar sohbat karo to tum par ghusl waajib hogaya. Agarche mani na nikle.’⁷²

Aurat Bhi Mohtalim Hoti Hai:

Ummul Momineen Aisha Siddiqah رضي الله عنها riwayat karti hai ke Umme Saleem رضي الله عنها ne Rasool Allah ﷺ se kaha: ‘Allah ke Rasool! Yaqeenan Allah haq se nahi sharmata (main bhi Aap se masla poochti hu’n) kya aurat par ghusl hai jabke is ko ehtelaam ho?’

Aap ne farmaya: ‘Haa’n, lekin jab paani (mani ka nishan) dekhe.’

Is par Umme Salma رضي الله عنها ne arz kiya: Aey Allah ke Rasool! Kya aurat ko bhi ehtelaam hota hai?

Aap ne farmaya: ‘Haa’n (hota hai) tera daahina haath qhaak aaluda ho.’⁷³

Is me aaqhri jumla baddua nahi, mahez ek muhawera hai, murad tambeeh karna hota hai.

Ma’aloom hua ke aurat ya mard neend se utha kar agar tari ya’ani nishaan mani dekhei’n to (ye ehtelaam ki alaamat hai lehaza) in par ghusl karna farz hojaata hai aur agar ehtelaam ki kaifiyat inhei’n yaad ho lekin nishan na paaei’n to ghusl farz nahi hoga aisi soorat me shak karne ki zaroorat nahi hai.

Jumbi Ke Balo’n Ka Masla:

Umme Salma رضي الله عنها riwayat karti hain ke main ne kaha aey Allah ke Rasool! Main apne sar ke baal qhoob mazboot gondhati ho’n. Kya main inhei’n ghusl janaabat ke waqt khola karu’n?

Aap ﷺ ne farmaya: inka kholna zaroori nahi. Tere liye kaafi hai ke teen lap paani apne sar par dale, phir apne sare badan par paani bahaae, pas to paak hojaae gi.⁷⁴

Aisha رضي الله عنها ko qhabar mili ke Abdullah bin Umru رضي الله عنه aurato’n ko ghusl janaabat ke liye baal kholne ka hukam dete hain.

Aap farmane lagei’n, Ibne Umru par ta’ajjub hai. Inho’n ne aurato’n ko takleef me daal diya wo inhei’n sar mundwane ka hukam kyou’n nahi de dete. Main aur Rasool Allah ﷺ ek hi bartan main ghusl karte aur main apne (baal khole baghair) sar par teen chullu se ziyada paani nahi daalti thee.⁷⁵

Ma’aloom hua ghusl janaabat ke liye baal kholene ki zaroorat nahi magar ye hukam sirf ghusl janaabat ka hai. Ghusl haiz ke liye balo’n ko kholna zaroori hai.

Aisa رضي الله عنه se riwayat hai ke inhei’n Rasool Allah ﷺ ne ghusl haiz ke liye farmaya: ‘Apne baal kholo aur ghusl karo.’⁷⁶

Jumbi Ke Saath Milna Julna:

Abu Huraira رضي الله عنه riwayat karte hain ke ek din bahaalat janaabat main ne Rasool Allah ﷺ se mulaqaat ki. Aap ne mera haath pakda aur main Aap ke saath holiya. Aap ek jagah baith gai aur main chupke se nikal gaya aur ghar jaakar ghusl kiya phir waapas aaya. Aap abhi baithe hue the.

Aap ne poocha: Aey Abu Huraira! Tu kaha’n gaya tha.

Main ne saara haal keh sunaya to Aap ne farmaya: Subhan Allah, tehqheeq momin naapak nahi hota.⁷⁷

⁷² Bukhari: al Ghosl 291 – Muslim: al Haiz 348

⁷³ Bukhari: al Ghosl 282 – Muslim: al Haiz 313

⁷⁴ Muslim: al Haiz 330

⁷⁵ Muslim: al Haiz 331

⁷⁶ Ibne Majja: al Tahaara 641) Imam Boosiree ne kaha ke iske Raawi Siqa hain

⁷⁷ Bukhari: al Ghosl 283 – Muslim: al Haiz 381

Nabi Rahmatﷺ ka ye farman ki momin napaak nahi hota, iska matlab ye hai ke momin haqeeqatan najis aur paleed nahi hota. Janaabat ‘*Hakmi Najaasat hai*’ Hassi nahi ya’ani shariat ne maslehat ki bina par ek haalat me hukuman is par ghusl waajib kiya hai. Pas Junbi ke saath milna julna, uthna baithna aur khana peena sab jaaez hai.

Mazee Qhaarij Hone Se Ghusl Waajib Nahi Hota:

Sayyadna Aliؑ ko mazee kasrat se aati thi. Aapko masla ma’loom na tha ke mazee qhaarij hone par gusl waajib hota hai ya nahi. Choo’nke Rasool Allahﷺ ke damaad the, is liye bilmushafa dariyaft karte hijab aaya to apne dost Miqdaadؓ se kaha ke wo masla dariyaft karei’n. Miqdadؓ ne Nabi e Akramﷺ se poocha, Aap ne Farmaya: Agar maze qharij hoto sharamgah ko dholo aur (namaz ke waqt) wazu karo.⁷⁸

Nez farmaya: ‘Aur Kapde par jaha’n maze lagi ho ek chullu paani lekar chidak lena kaafi hai.’⁷⁹

Mazi, Mani, Wodi Ka Farq:

Mazee (T: *Pre-Ejaculatory Fluid, Preseminal Fluid*): Is chipakte hue laisdaar paani ko kehte hain jo sehwaat ke waqt zakr ke sire par namudaar hota hai.

Manee: A’azu e maqhsos se lazzat aur josh ke sath tapak kar qharij hone wala safed maada hota hai, jis se insane paida hota hai aur is ke qhurooj is aadmi par ghusl farz hojata hai.

Wadee: Wo gaadha safed paani jo peshab se qabl ya ba’ad qhaarij hota hai. Is ke nikalne par ghusl karna zaroori nahi hai.

Sailaan Raham Maujab Ghusl Nahi:

Jin aurato’n ko safed ratoobat ya’ani lekuriya ki shikayat hoti hai is se bhi ghusl laazim nahi hoti.

Hasb e ma’amool namaazei’n adaa karni chaahei’n.

Haiz Ke Masaal

Haiz is qhoon ko kehte hain jo balegha aurat ke raham se har maah nikalta hai, iska kam se kam waqt ek din aur ek raat hai aur ziyada se ziyada 15 din hai. A’am taur par 6 ya 7 din aata rehta hai.

Haiz o Nifaas Ke Ayyam Mein Mamno A’amaal

1. Namaaz Aur Roza Ki Mumaneat:

Rasool Allahﷺ ne farmaya: ‘Jab aurat haiz se hoti hai to wo namaz nahi padhti aur na roza rakhti hai.’⁸⁰

Ek aurat ne Aishaؓ se dariyaft kiya: Kya wajah hai ke haaeza aurat roze ki qaza tu deti hai, Namaz ki nahi?

Aishaؓ ne farmaya: ‘Rasool Allahﷺ ke zamana mein hamein haiz aaya karta tha to hamei’n roze ki qaza ka hukam diya jaata tha magar namaz ki qaza ka hukam nahi diya jata tha.’⁸¹

2. Haeza Se Sohbat Karne Ki Mumaneat:

Haiz ki haalat main aurat se mujamat karna saqht gunah hai Allah Ta’ala ne Quran e Majeed main farmaya: ‘Pas (ayyam) haiz mein aurato’n se kinara kasha karo (ya’ani sohbat na karo).’

⁷⁸ Bukhari: al Wazu 178 – Muslim: al Haiz 303

⁷⁹ Abu Dawood: at Tahaara 210 – Tirmizee: al Tahaara 115) Imam Tirmizee ne ise Hasan Saheeh kaha

⁸⁰ Bukhari: al Haiz 304 – Muslim: al Eman 79

⁸¹ Muslim: al Haiz 335

Agar koi is gunah ka murtakib hojaye to Nabi e Akram ﷺ ne farmaya: ‘Jo shaqs bahaalat haiz apni aurat se sohbat kare to ise *chahiye* ke nisf deenar qhairat kare.’⁸²

Deenar sadhe chaar (4½) mashes one ka hota hai nisf deenar sawa do mashe (2¼) hua. Sone ki qeemat sadqa kare ya’anee kisi mustahiq ko de de aur aainda ke liye tauba kare.

Ibne Abbasؓ farmate hain agar haiz ka rang surq hai to ek deenar aur agar haiz ka rang peela hai to nisf deenar qhairat kare.⁸³

3. Tawaf Ka’aba Ki Mumane’at:

Ummul Momineen Aishaؓ se riwayat hai ke main Rasool Allah ﷺ ke sath haj ko gai, raaste me mujhe haiz shuru hogae, Rasool Allah ﷺ mere paas aae aur main ro rahi thee,

Aapne Farmaya: ‘Kya tujhe haiz aagaya?’

Main ne a’arz ki ke haa’n

Aap ne farmaya: ye Allah Ta’ala ka amar hai jo is ne Adam عليه السلام ki betiyo’n ke liye likh diya hai, pas tum har wo kaam karo jo haaji karte hain siwaae Qhanae Ka’aba ke tawaaf ke, aur wo tum (haiz se paak hokar) ghusl karne ke ba’ad karna.’⁸⁴

Haiz Aur Nifaas Mein Jaaez Umoor

Haeza Ko Choon Aur Is Ke Saath Khana Jaaez Hai:

Sayyadna Anasؓ riwayat karte hain ke jab aurat haiz (ya’ani mahwari ka qhoon) se hoti to yahoodi iske saath khate peete nahi the, to Rasool Allah ﷺ ne farmaya: Haeza se har kaam karo siwae jima’a ke.⁸⁵

Ya’ani haeza se khana peena, uthna baithna, milna julna, ise choona aur bos o kinaar (kissing) waghaira sab batei’n jaaez hain siwae mujamea’at (*T: sexual intercourse*) ke.

Ummul Momineen Aishaؓ riwayat karti hain ke Rasool Allah ﷺ mujhe (haalat haiz mein) izar baandhne ka hukam dete, so main izar bandhti. Aap mujhe gale lagate the aur main haiz wali hoti thee.⁸⁶

Aishaؓ se riwayat hai ke Nabi e Akram ﷺ ne masjid (me apni etekaaf’gah) se mujhe boriya pakdane ka hukam diya.

Main ne kaha ‘Mai’n Haeza hu’n.

Aap ne farmaya: Tera Haiz tere haath me nahi hai.’⁸⁷

Aishaؓ se riwayat hai: ‘Nabi e Rahmat ﷺ meri god ko takiya banakar Quran e Hakeem ki tilaawat karte the hala’nke main haeza hoti thee.’⁸⁸

Haeza Ka Quran Padhna Aur Azkaar Ka Karna:

Haalat janaabat wo haiz main Quran e Hakeem ki tilaawat ke haram hone ke bare me koi saheeh hadees nahi hai.

⁸² Abu Dawood: al Tahaara 264 – Tirmizee: al Tahaara 136) Imam Malik (V1 P171-172) aur Imam Zahabi ne ise Saheeh kaha hai

⁸³ Tirmizee: 138 – Abu Dawood: an Nikaah 2169) Albani ne muqaf riwayat ko saheeh kaha

⁸⁴ Bukhari: al Umrah 1785 – Muslim 1216

⁸⁵ Muslim: al Haiz 302

⁸⁶ Bukhari: al Haiz 300 – Muslim: al Haiz 293

⁸⁷ Muslim: al Haiz, 298

⁸⁸ Bukhari: al Haiz, 297 – Muslim: al Haiz 301

Azkaar ki baabat Imaam Navawi farmate hain: ‘Haaeza ke liye *Tasbeeh o Tamheed* takbeer aur deegar dua’ae’n aur azkar bila ijma’a jaez hain.’⁸⁹

Iski daleel Aishaؓ ki hadees hai.

Aap farmati hain: Main haj ke dono’n me haaeza hogai to Rasool Allahﷺ ne farmaya: ‘Baitullah ke tawaf ke alawa har wo kaam karo jo haaji karta hai.’⁹⁰

Is hadees se ye bhi waazeh hua ke haez Tawaaf e Ka’aba ke alaawa Haj ke baaqi tamaam a’amaal kar sakti hai.

Umme A’atiyaؓ farmati hain ke Rasool Allahﷺ ne haiz wali aurato’n ko bhi eid ke roz eid’gaah jane ka hukam diya taakey wo logo’n ki takbeero’n ke saath takbeerei’n kahei’n aur in ki dua ke saath dua karei’n leking namaz na padhei’n.⁹¹

Ummul Momineen Aishaؓ farmati hain ke Rasool Allahﷺ har haal me Allah ka Zikar karte the.⁹²

In ahadees se saabit hua ke haaeza aur janbi zikar azkaar karsakte hain.

Istehaaza Ka Mas’ala

Istehaaza wo qhoon hota hai jo ayyam e haiz ke ba’ad qhaaki ya zard rang ka jaari hota hai. Ye ek marz hai. Jab aurat apne haiz ki a’adat ke din poore karle phi rise ghush karke namaz shuru kardeni *chahiye* kyou’nke qhoon istehaaza ka hukam qhoon haiz ke hukam se muqhtalif hai.

Aisha Siddiqahؓ se riwayat hai ke Fatima bint Abi Habeeshؓ Rasool Allahﷺ ki qhidmat me aaei’n aur arz kiya: Aey Allah ke Rasool! Mujhe qhoon istehaaza aata hai aur main (bawajah qhoon istehaaza) paak nahi noti kya main namaz chhod du’n?

Aapﷺ ne farmaya: Nahi qhoon istehaza ek (androoni) rag se (behta) hai aur ye qhoon haiz nahi hai. Pas jab tujhe haiz ka qhoon aae to Namaaz chhod’de aur jis waqt qhoon haiz band hojaae (aur qhoon istehaaza shuru ho) to apne istehaaza ke qhoon ko dho aur namaz padh.’⁹³

Fatima bint Abi Habeeshؓ ko Rasool Allahﷺ ne farmaya: ‘Haiz ka qhoon siyah rang ka hota hai aur pehchaana jata hai agar ye aae to namaz se rukja aur agar joi aur rang hoto wuzu kar aur namaz padh is liye ke ye rag (istehaza) ka qhoon hai.’⁹⁴

Umme A’atiyaؓ bayan karti hain ke:

‘Ham haiz ke alawa baqi do’no me peele (*T: Yello*) ya matyale rang ki kuch parwah nahi karti thei’n.’⁹⁵

Haasil Kalaam Ye Ke Mustehaaza Paak Aurat Ki Tarha Hai:

Qhoon haiz baloogat (*T: Maturity*) ki alaamat hai agar ye adat ke mutabiq aae to ye sahet ki alaamat hai, is ke bar a’aks istehaaza beemari ke alaamat hai choo’nke ye qhoon, haiz se pehle bhi aata hai aur haiz ki muddat guzar jane ke bawajood nahei’n rukta is liye ba’az qhawateen ise bhi haiz samajh kar namaz chhod’de rakhti hain lehaza is masla ko bil wazaahat samjahna zaroori hai:

⁸⁹ *Al Majmua’a*

⁹⁰ *Bukhari: al Haiz 294 – Muslim: al Haj, 1211*

⁹¹ *Bukhari: al Edain 981 – Muslim 890*

⁹² *Muslim al Haiz 373*

⁹³ *Bukhari: al Haiz 306 – Muslim: al Haiz 333*

⁹⁴ *Abu Dawood: al Tahara 286*

⁹⁵ *Bukhari: 326 – Abu Dawood: 308*

1. Qhoon haiz gaadha, Siyaah aur kisi qadr badboodar hota hai. Jib is ki muddat qatam hoti hai tu qhaaki yaa zard rang ka qhoon agar jaari rehta hai to wo istehaza ka qhoon hai.
2. Agar khatoon, haiz aur istehaza ka farq pehchaanti hai to wo is ke mutabiq amal karegi ya'ani haiz aane par namaz chhod'degi aur haiz ke ba'ad istehaza ke dauran har namaz ke liye alag wuzu karke namaz ada karegi.
3. Agar is dono'n qhoono'n ki pehchaan nahi hai albatta haiz ise a'adat ke mutabiq aata hai to wo a'adat ke dono'n main namaz tark karegi aur inke ba'ad qhoon aaega ise istehaza samjhegi.
4. Agar ise dono'n qhoono'n ki pehchan hai aur haiz bhi a'adat ke mutabiq nahi aata to wo apni qareebi rishtedar qhatoon (jo mizaaj aur umar me is jaise ho mislan bahen waghaira) ki a'adat ke mutabiq amal karegi hatta ke ise pehchaan hojae ya iski apni adat ban jaae, wallah A'alam.

Mustehaaza Ke Ehkaam:

1. Haiz ke qhatme ke ba'ad aurat ghusl karegi.
2. Rasool Allah ﷺ ne fatema bint Habashؓ ko hukam diya ke har namaz ke liye wazu kiya karo⁹⁶
3. Aurat har wo kaam karegi jo ek paak aurat karti hai ya'ani wo namaz adaa karegi, roza rakhegi, etekaaf karegi, qhana ka'aba ka tawaf kare gi.
4. Mustehaaza aurat se sohbat karna jaaez hai. Hamna bint Hajash se riwayat hai ke 'inhei'n istehaza ka qhoon ata tha aur in ke qhawand (is haal mein) in se sohbat karte the.'⁹⁷

Nifaas Ka Hukam

Bacche ki paidaesh ke ba'ad jo qhoon aata hai, ise nifaas kehte hain.

Umme Salmaؓ farmati hain ke nifaas wali auratei'n Rasool Allah ﷺ ke zamane me 40 din baitha karti thee'n (Namaz waghaira nahi padhti thee'n)⁹⁸

Aksar Sahaabaؓ aur Ta'abaeenؓ ke nazdeek nifaas ke qhoon ki ziyada se ziyada muddat 40 din hain. Agar 40 roz ke ba'ad bhi qhoon jaari rahe to aksar ahle ilm ke nazdeek wo qhoon istehaaza hai, jis me aurat har namaz ke liye wazu karti hai. Nifaas ki kam az kam muddat ki koi had nahi.

Sayyadna Anasؓ farmate hain: 'Nifaas ki muddat 40 din hai illa ye ke qhoon pehle hi band ho jaae.'⁹⁹

Imam Shafaiؒ farmate hain: 'Agar aurat ko wilaadat ke ba'ad qhoon aata hi nahi to is par zaroori hai ke wo ghoosl kare aur namaz padhe.'

Nifaas aur haiz ke qhoon ka hukam ek jaisa hai ya'ani in halaat me namaz roza aur jama'a hai.

Rasool Allah ﷺ ayyam e nifaas ki namazei'n ki qaza ka hukam nahi dete the.¹⁰⁰

⁹⁶ Bukhari: 228

⁹⁷ Abu Dawood: al Tahaara,: 310

⁹⁸ Abu Dawood: at Tahaara 311 – Tirmizee: at Tahaara 139 – Ibne Majja 648) Ise Imam Haakim (V1 P175) aur Haafiz Zahabi ne Saheeh, jabke Imam Navavi ne hasan kaha

⁹⁹ Baheqhee

¹⁰⁰ Abu Dawood: al Tahaara, Baab Majja, fee Waqt an Nafsaa 312) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

Ghusl Ka Bayaan

Ghusl e Janaabat Ka Tareeqa:

Ghusl e janaabat karne wala sab se pehle ghusl karne ka iraada ya'ani niyyat karega.

Ummul Momineen Maimoonaؓ bayan karti hain ke Rasool Allahﷺ ne ghusl ka iraada farmaya to sab se pehle dono'n hath dhoe, phir sharamgaah ko dhoya, phir baya'n haath, jis se sharamgaah dhoya tha, zameen par ragada phir is ko dhoya phir kulli ki aur naak main paani daala, phir cehra dhoya, phir kohniyo'n tak haath dhoe phir sar par paani daala aur balo'n ki jado'n tak paani pon'hchaya. Teen baar sar par paani daala, phir tamaam badan par pani dala, phir jaha'n aapne gusl kiya tha is jagah se hat kar paao'n dhoe.¹⁰¹

Maimoonaؓ farmati hain ke

'Main ne ghusl ke ba'ad jism saaf karne ke liye Rasool Allahﷺ ko kapda diya magar aapne nahi liya.'¹⁰²

Haafiz ibne Hajarؒ farmate hain: 'Kisi hadees mein (ghusl janabat ka wazu karte waqt) sar ke masah ka zikar nahi hai.'¹⁰³

Abdullah bin Umarؓ Rasool Allahﷺ ke gusl janaabat me wazu ka zikar karte hue farmate hain ke aapne sar ka masah nahe'n kar balke is par pani dala. Imam Nasai ne is hadees par ye baab baandha hai: 'Janaabat ke wazu me sar ke masah ko tark karna.'¹⁰⁴

Imam Abu Dawood Farmate hain: 'Main ne Imam Ahmad se sawal kiya ke junubi jab (ghusl se qabl) wuzu kare to kiya sar ka masah bhi kare? Aap ne farmaya ke wo masah kis liye kare jab ke wo apne sar par paani dale ga.'

Ek Hi Bartan Me Miya'n Biwee Ka Ikhtte Ghusl Karna:

Ummul Momineen Aishaؓ ne kaha: 'Main aur Rasool Allahﷺ ek bartan se nahate aur duno'n is se chalo bhar bhar kar lete the.'¹⁰⁵

Abdullah bin Abbasؓ se riwayat hai ke Nabi Akramؐ ki zauja muttakhirah ne ek lagan se paani lekar ghusl kiya. Nabi e Akramؐ ne lagan me bacche hue paani se wazu karna chhaha to inho'n ne a'arz ki aey Allah ke Rasool! Main jumbi thi.

Aap ne farmaya: 'Beshak paani janbi (ya'ani napaak) nahi hota.'¹⁰⁶

Ghusl Parde Mein Karna Chaahiye:

Umme Haaniؓ bint Abi Taalib se riwaayat hai ke main Rasool Allahﷺ ke paas gai.

Aap ghusl kar rahe the aur Faatimaؓ aap par kapde se parida kiye hue thei'n.¹⁰⁷

Gusl e Janaabat Ka Wuzu Kaafi Hai:

Ummul Momineen Aishaؓ se riwayat hai ke Rasool Allahﷺ ghusal (janabat) ke ba'ad wuzu nahi karte the.¹⁰⁸

Ya'ani ghusl ke shuru me wuzu karte the, isko kaafi jaante aur (namaz ke liey) dobara wuzu nahi farmate the. Lekin is me ye ehteyat zaroori hai ke dauran ghusl, sharm gaah ko haath na lage.

¹⁰¹ Bukhari: al Ghusl 265 – Muslim: al Haiz 317

¹⁰² Bukhari: 266 – Muslim 317

¹⁰³ Fatahul Baari, Sharah Saheeh al Bukhari

¹⁰⁴ Nasai: al Ghusl 420 V1 P205

¹⁰⁵ Bukhari: al Ghusl 273 – Muslim: 319

¹⁰⁶ Abu Dawood: al Tahaara 68

¹⁰⁷ Bukhari: al Ghusl 280 – Muslim: al Haiz 336

¹⁰⁸ Tirmizee: al Tahaara 108 – Abu Dawood: al Tahaara 250) Ise Imam Haakim, Imam Zahabi aur Imam Tirmizee ne sahee kaha

Juma Ke Din Ghusl:

Sayyadna Ibne Umarؓ se riwayat hai ke Rasool Allahﷺ ne farmaya:

‘Jab tum me se koi shaqs namaz juma ke liye aae to ise ghushl karna chahiye.’¹⁰⁹

Sayyadna Abu Hurairaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: ‘Har musalman par haq hai ke hafte me ek din (juma ko) ghushl kare. Is me apne sar dhoe aur apna badan dhoe.’¹¹⁰

Abu Saeed Qhudriؓ kehte hain ke Rasool Allahﷺ ne farmaya: ‘Juma ke din har baaligh musalman par nahana wajib hai.’¹¹¹

Imam Ibn Jauziؒ farmate hain: ‘Juma ke Din ghushl waajib hai, kyou’nke is ki ahaadees ziyada saheeh aur qhawi hain. Ibne Hazam aur Allama Shaukaaniؒ ne bhi isi mazhab ko iqtiyaar kiya hai.’

Maiyyat Ko Ghushl Dene Wala Ghushl Kare:

Abu Hurairaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya:

‘Jo shaqs murde ko ghushl de ise chahiye ke wo qhud bhi nahae.’¹¹²

Ibne Abbasؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: ‘Tum par maiyyat ko ghushl dene se koi ghushl wajib nahi, kyou’nke tumhari maiyyat taahir marti hai najis nahi, lehaza tumhei’n haath dhol lena hi kaafi hai.’¹¹³

Dono’n ahadees ko milane se masla ye baat hua ke jo shaqs maiyyat ko ghushl de is ke liye nahana mustaheb hai, zaroori nahi. Chuna’che Ibne Umarؓ farmate hain: ‘Ham maiyyat ko ghushl dete (phir) ham me se ba’az ghushl karte aur ba’az naa karte.’¹¹⁴

Nau Muslim Ghushl Kare:

Qais bin A’asimؓ se riwayat hai ke jab wo musalman hue to Rasool Allahﷺ ne inhei’n hukam diya ke paani aur beri ke patto’n ke sath ghushl karei’n.¹¹⁵

Idain Ke Roz Ghushl:

Naafe kehte hain ke Sayyadna Umarؓ eid ul fitr ke roz ghushl kiya karte the.¹¹⁶

Hafiz ibn Abdul Barؒ farmate hain ke eidain ke din ghushl ke bare me Rasool Allahﷺ se koi hadees saabit nahi, Sahaabaؓ ka amal hai. Ahle Ilm ki ek jama’at ke nazdeek ye ghushl, ghushl Juma’a par qiyas karte hue mustaheb hai.

Sayyadna Aliؓ ne farmaya: ‘Juma’a, A’arfa, Qurbani aur Eid ul Fitr ke din Ghushl karna chaahiyey.’¹¹⁷

Ehram Ka Ghushl:

Zaid bin Saabitؓ se riwayat hai ke Haj ka ehram baandhte waqt Rasool Allahﷺ ne Ghushl Farmaya.¹¹⁸

Makkah Me Daqhil Hone ka Ghushl:

Sayyadna Ibne Umarؓ farmate hain ke Rasool Allahﷺ makka me daqhil hote waqt ghushl karte the.¹¹⁹

¹⁰⁹ Bukhari 877 – Muslim 844

¹¹⁰ Bukhari: al Juma 897 – Muslim: al Juma 849

¹¹¹ Bukhari: al Juma 879 – Muslim: al Juma 846

¹¹² Abu Dawood, al Janaaez 3161 – Tirmizee, al Janaaez 993 – Ibne Majja 1463) Ise Imam Ibne Hibban 751 aur Imam Ibne Hazam V2 P23 ne Saheeh kaha

¹¹³ Baheqhi V1 P 306) Ise Imam Haakim aur Imam Zahabi ne Saheeh aur Imam Ibne Hajar ne Hasan kaha hai

¹¹⁴ Baheqhi V1 P306) Imam Hafiz Ibne Hajar ne ise Saheeh kaha hai

¹¹⁵ Abu Dawood: al Tahara, 355 – Tirmizee, al Jamea’a, 605) Ise Imam Navavi ne Hasan, Imam ibne Qhuzaima V1 P26 (154-155) aur Imam Ibne Hibban 234 ne Saheeh kaha.

¹¹⁶ Muta Imam Maalik V1 P17

¹¹⁷ Behaqhi V3 P278

¹¹⁸ Tirmizee, al Haj: 830) Imam Imam Tirmizee ne is hasan kaha

¹¹⁹ Bukhari, al Haj 1573 – Muslim: al Haj: 1259

Miswak Ka Bayaan

Sayyadna Huzaifaؓ farmate hain: ‘Rasool Allahﷺ jab raat ko tahajjud ke liye uthte to miswak karte.’¹²⁰

Sayyadna Ibne Abbasؓ farmate hain: ‘Nabi e Rahmatﷺ raat ko har do raka’at ke ba’ad miswak karte.’¹²¹

Sayyada Aisha Siddaqaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya:

‘Miswak Mu’nh ke liye Tahaarat ka Sabab aur Allah ki razamandi ka zariya hai.’¹²²

Sayyada Umme Salamaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: ‘Jab bhi mere paas jibrail aate to mujhe miswak karne ka hukam karte the. Mujhe qhatra laahaq howa ke main apne mu’nh ki agli jaanib na cheel lu’n.’¹²³

Sayyadna Abu Hurairaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya:

‘Agar main apni ummat ke liye mushkil na jaanta to har namaz se pehle miswak karne ka hukam deta.’¹²⁴

Aapﷺ ne ummat ke liye pasand to is baat ko kya ke wo har farz namaz se pehle miswak kare lekin mashaqqat ke dar se hukam de kar farz nahi kiya. اللهم صلى على محمد و على آلى محمد *Allahumma Saulli A’ala Muhammad wa A’ala Aali Muhammad.*

¹²⁰ Bukhari: al Wuzu 245 – Muslim: al Tahaara 255

¹²¹ Muslim: al Tahaara, Baab as Siwak 256

¹²² Nasai: al Tahaara 5) Ise Imam Nawawi aur Imam Ibne Hibban ne Saheeh kaha

¹²³ Baheghi V7 P49) Imam Bukhari ne is hadees ko Hasan kaha hai

¹²⁴ Bukhari: al Juma’a 887 – Muslim: al Tahaara, Baabas Siwaak 252

Wuzu Ka Bayaan

Allah Ta'ala farmata hai:

‘Aey Eman Walo! Jab Tum Namaz Ke Leiy Khade Ho To Apne Cehro’n Ko Aur Haatho’n Ko Kohniyo’n Tak Dho Aur Apne Sarka Masha Karo Aur Taqho’n Tak Apni Pao’n Dho.’¹²⁵

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Masnoon Wuzu Se Gunaho’n Ki Baqshish:

Rasool Allah ﷺ ne farmaya: ‘Jis waqt banda momin wuzu shuru karta hai, phir kulli karta hai to is ke mun’h ke gunah nikal (jhad) jate hain. Phir jis waqt naak jhaadta hai is ke naak ke gunah nikal jaate hain. Phir jis waqt cehra dhota hai is ke cehre ke gunah nikal jaate hain. Yaha’n tak ke is ki aankho’n ki palko’n ke neeche se bhi gunah nikal jaate hain. Cehre dhote waqt guhan daadhi ke kinaro’n se bhi girte hain aur jis waqt wo haath dhota hai to is ke dono’n hatho’n se gunah nikal jate hain yaha’n tak ke dono’n hatho’n ke naqhuno’n ke neche se bhi nikal jaate hain. Phir jis waqt masah karta hai to is ke sar se gunah nikal jaate hain, yaha’n tak ke duno’n kaano’n se bhi gunah nikal jaate hain. Phir jis waqt pao’n dhota hai to iske dono’n pao’n se gunah nikal jaate hain. Yaha’n tak ke dono’n pao’n ke naqhuno’n ke neeche se bhi nikal jaate hain. Yaha’n tak ke wo sab gunaho’n se paak saaf hokar nikalta hai.’¹²⁶

Ek Shaqs ne Rasool Allah ﷺ se poocha ke aap apni ummat ko (maidan e hashar me) doosri ummato’n ke (be shumar logo’n ke) darmiyan kis tarah pehchaane’n ge?

Aap ﷺ ne farmaya: Mere ummati wuzu ke asar se safed (noorani) cehre aur safed (noorani) hath paao’n wale ho’nge. Is tarha inke siwa aur koi nahi hoga.¹²⁷

Wuzu Se Bulandi Darjaat:

Rasool Allah ﷺ ne farmaya: Tahaarat Aadha Eman Hai.¹²⁸

Sayyadna Abu Hurairah ﷺ riwayat hai ke main ne apne dost Muhammad ﷺ ko ye farmate hue suna:

‘(Jannat mein) Momin ka zewar waha’n tak pho’nche ga jahaan tak wazu ka pani pho’nche ga.’¹²⁹

Rasool Allah ﷺ ne farmaya: ‘Kya main tumhei’n wo cheez na batau’n ke jiske sabab Allah Ta’ala gunaho’n ko door aur darjaat ko buland karta hai?

Sahaaba ﷺ ne a’arz kiya. Aey Allah ke Rasool Allah ﷺ irshad farmaei’n.

Aap ﷺ ne farmaya: ‘Mushaqqat (Beemari Ya Sardi) ke waqt kaamil aur sawaar kar wuzu karna, kasrat se masjidon ki taraf jaana aur namaz ke ba’ad namaz ka intezaar karna gunaho’n ko door aur darjaat ko buland karta hai.’¹³⁰

¹²⁵ Surah al Maaeda: 6

¹²⁶ Muslim: al Tahaara 244

¹²⁷ Muslim: al Tahaara 247

¹²⁸ Muslim: al Tahaara 223

¹²⁹ Muslim: al Tahaara 250

¹³⁰ Muslim: al Tahaara 251

Neend Se Jaag Kar Pehle Haath Dhoen:

Sayyadna Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘Jab tum neend se jaago to apna haath paani ke bartan me na dalo jab tak ke is ko (3 baar) na dhola kyou’nke tum nahi jaante ke is haath ne raat kaha’n guzaari.’¹³¹

3 Baar Naak Jhaadein:

Sayyadna Abu Huraira رضي الله عنه riwayat karte hain: Ke Rasool Allah ﷺ ne farmaya: ‘Jab tum neend se bedar ho phir wuzu ka irada karo to (paani cadhakar) 3 baar naak jhado kyou’nke shaitan naak ke baa’nse me raat guzarta hai.’¹³²

Soney wale ke naak ki baa’nse me shaitan ke raat guzarne ke asliyat aur haqeeqat Allah hi behtar jaanta hai. Hamara farz eman lana hai ke waqai shaitan raat guzarta hai.

Masoon Wuzu ki Mukammil Tarteef:

1. Wazu karne se pehle dil mein wuzu karne ki niyyat karein.
2. Wuzu ke shuru me بِسْمِ اللّٰهِ ‘Bismillah’ zaroor padhni chaahiyey, kyou’nke Rasool Allah ﷺ ne Sahaaba Ikraam رضي الله عنهم se farmaya: بِسْمِ اللّٰهِ ‘Bismillah’ keh kar wuzu karo.¹³³

Wazeh rah eke wuzu ki ibteda ke waqt sirf بِسْمِ اللّٰهِ ‘Bismillah’ kehna chaahiyey. الرحمن الرحيم ‘Ar Rahman nir Raheem’ ke alfaaz ka izaafa sunnat se saabit nahi.

Nabi e Akram ﷺ ne farmaya: ‘Jo shaqs wuzu ke shuru me Bismillah nahi kehta iska wuzu nahi.’¹³⁴

Agar Bismillah bhool gaya aur wuzu ke dauran yaad aae to fauran padhle wuzu dobarah karne ki zaroorat nahi kyou’nke bhool muaaf hai.

3. Umme Atiya رضي الله عنها se riwayat hai, ‘Rasool Allah ﷺ ne Zainab رضي الله عنها ko ghusl dene waliyon se kaha daahini taraf se aur wuzu ke maqamo’n se inka ghusl shuru karo.’¹³⁵

Rasool Allah ﷺ jooti pehenne, kanghee karne, tahaarat karne aur gharz tamaam kamo’n me daaee’n taraf se shuru karna pasand farmate.¹³⁶

4. Aap ﷺ dono’n haath pho’ncho’n tak 3 baar dhoen.¹³⁷
5. Aap ﷺ ne farmaya: Wuzu mukammil karo aur haathon ko dhote waqt hathon ki ungliyon ke darmiyan qhalaal karo aur naak me paani cadhane me mubalegha karo illa ye ke tum rozadaar ho.¹³⁸
6. Aap ﷺ ne ek chullu le kar aadhe se kulli ki aur adha naak me daala aur naak ko baein haath se jhaada, ye amal 3 dafa kiya.¹³⁹
7. Phir Aap ﷺ ne 3 baar mun’h dhoya.¹⁴⁰

¹³¹ Bukhari: al wuzu 162 – Muslim: al Tahaara, 678

¹³² Bukhari: Bada al Qhalq 3295 – Muslim al Tahaara: 238

¹³³ Nasai: al Tahaara, Baab al Tasmiiyyah Ind al Wuzu 78 – Ibne Qhuzaima 144) Imam Nawawi ne kaha ke iski sanad Jaiyyad hai

¹³⁴ Abu Dawood: al Tahaara P101) Haafiz Munzari waghaira ne shawahid ki bina par Hasan kaha

¹³⁵ Bukhari: 167 – Muslim 939

¹³⁶ Bukhari: al Wuzu 168 – Muslim: al Tahaara 268

¹³⁷ Bukhari: al Wuzu, 159 – Muslim: al Tahaara 226

¹³⁸ Abu Dawood: al Tahaara 142 – Tirmizee: al Tahaara, 38) Ise Imam Tirmizee, Imam Haakim V1 P 147&148 aur Imam Nawawi ne saheeh kaha

¹³⁹ Bukhari: al Wuzu 191 & Baab al Wuzu minal Tur 199 – Muslim: al Tahaara 235

¹⁴⁰ Bukhari: al Wuzu 185 – Muslim: al Tahaara 235

8. Aap ﷺ Daadhi ka Qhilaal karte the.¹⁴¹

9. Aap ﷺ ne daaya'n haath kohni tak 3 baar dhoya phir baya'n haath kohni tak 3 baar dhoya.¹⁴²

10. Aap ﷺ ne sar ka masha kiya. Dono'n haath sarke agle hisse se shuru karke gaddi tak peeche le gae. Phir Peeche se aage isi jagah le aae jahaa'n se masah shuru kiya tha.¹⁴³

Aap ﷺ ne sar ka ek dafa masah kiya.¹⁴⁴

11. Aap ﷺ ne kano'n ka masah kiya shaadat ki ungliya'n dono'n kano'n ke suraqho'n me daal kar kaano'n ki pusht par anghoto'n ke saath masah kiya.¹⁴⁵

12. Aap ﷺ ne daya'n paao'n taqhno'n tak 3 baar dhoya aur baya'n paao'n bhi taqhno'n tak 3 baar dhoya.¹⁴⁶

13. Aap ﷺ ne farmaya ke jab wuzu karo to hatho'n aur pao'n ki ungliyo'n ka qhilal karo.¹⁴⁷

Mastoord Bin Shaddad ﷺ riwayat karte hain ke main ne Rasool Allah ﷺ ko wuzu karte hue dekha ke Aap apne pao'n ki ungliyo'n ka qhilaal haath ki choti ungli se kar rahe the.¹⁴⁸

14. Hakam bin Sufiyan ﷺ se riwayat hai ke: Nabi e Akram ﷺ jab peshab karke wuzu karte to apni sharamgaah par pani ka cheenta dete.¹⁴⁹

15. Wuzu karte hue a'aza ke dhone me tarteeb qaaem rakhna waajib hai aur wuzu ek hi waqt me kiya jaae a'aza ked hone me waqfa aur taaqhair na ho.

16. Sayyadna Abdullah bin Umar ﷺ ne farmaya: Ke Agar zaqhm par patti bandhi hui ho to wuzu karte waqt patti par masah karle aur ird gird ko dhole.¹⁵⁰

Tambeehat:

1. Kulli aur naak me paani dalne ke liye alag alag paani lene ka zikar jis hadees me hai ise¹⁵¹

2. Rasool Allah ﷺ ne farmaya: kano'n ka ta'alluq sar se hai.¹⁵²

3. Is ka matlab ye hai ke kano'n ke liye nae paani ki zaroorat nahi. Kano'n ke masah ke liye nae paani lene waali riwayat ko Haafiz Ibne Hajar ﷺ ne shaaz kaha hai.

4. Haafiz Ibne Qiyyim ﷺ farmate hain ke (guddi ke neeche) garden ke (alag) masah ke bare me qata'an koi saheeh hadees nahi. Gardan ke masah ki riwayat ke muta'alliq Imaam Nawavi farmate hain: Ye Hadees bila Ittefa Zaeef hai'.

¹⁴¹ Tirmizee: al Tahaara 31) Imam Ibne Hibban aur Imam Ibne Qhuzaima ne Saheeh kaha

¹⁴² Bhukhari: al Saum Baab Siwaak al Tab wa Ilyabas lil Saaem 1934 – Muslim: 226

¹⁴³ Bukhari: al Wuzu 185 – Muslim: al Tahaara 235

¹⁴⁴ Bukhari: 186 – Muslim: 235

¹⁴⁵ Ibne Majja: al Tahaara 439 – Tirmizee: al Tahaara 36) Ise Imam Ibne Qhuzaima V1 P77 # 148 ne Saheeh kaha

¹⁴⁶ Bukhari: as Saum 1934 – Muslim: al Tahaara 226

¹⁴⁷ Tirmizee: al Tahaara 39 – Ibne Majja: al Tahaara 447) Ise Imam Tirmizee ne Hasan kaha

¹⁴⁸ Abu Dawood: al Tahaara 147 – Tirmizee: al Tahaara 40) Imaam Maalik ne Hasan kaha

¹⁴⁹ Abu Dawood: al Tahaara 166 – Nasai: al Tahaara 135

¹⁵⁰ Behaqhee V1 P 228) Imam Behaqhee ne ise Saheeh kaha

¹⁵¹ Abu Dawood 139 Imam Nawavi aur Haafiz Ibne Hajar ne Zaeef kaha hai. Imaam Nawavi aur Imaam Ibne Qiyyim farmate hain ke Rasool Allah ﷺ ke wuzu ka tareeq 1 chullu se aadha paani mu'n me aur aadha naak me daalna hai

¹⁵² Daarequtnee V1 P98) Ise Imam Ibne Jauzi ﷺ waghaira ne Saheeh kaha hai

Wuzu Ke Ba'ad Ki Duae'n:

Rasool Allah ﷺ ne farmaya jo shaqs poora wuzu kare aur phir kahe: *اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمدا عبده ورسوله*

‘Main Gawaahi Deta Hu’n ke Allah Ke Siwa Koi Ma’abood Barhaq Nahi. Wo Akela Hai. Iska Koi Shareek Nahi aur Main Gawahi Deta Hu’n ke Muhammad ﷺ Allah ke Band Aur Rasool Hain.’

To is ke liye jannat ke aathwa’n darwaze khol diey jaate hain ke jis se chaahe daaqhil ho.¹⁵³

Abu Dawood (al Tahaara # 170) ki ek riwayat me is dua ko asmaan ki taraf nazar utha kar padhne ka zikar hai magar ye riwayat saheeh nahi. Is me Abu Aqeel ke chacha’zaad bhai majhool hai.

Wuzu Ke Ba'ad Ye Dua Padhei'n:

*سبحانك اللهم وبحمدك اشهد ان لا اله الا انت
استغفرک واتوب اليك*

Aey Allah! Tu Apni Tamaam Tar Ta’areefat ke Saath (Har Aib Se) Paak Hai Main Gawahi Deta Hu’n ke Tere Siwa Koi Saccha Ma’abood Nahi hai Main Tujh se Baqshish Maa’ngta Hu’n aur Tere Huzoor Tauba Karta Hu’n.¹⁵⁴

Ise Imaam Haakim, Haafiz Zahabi aur Ibne Hajar ne Saheeh kaha hai. (Kisi majlis ke qhatme par bhi yehi dua padhi jaati hai.)

Wuzu Ki Qhud Saaqhta Duaie'n:

Rasool Allah ﷺ ki sunnat se wuzu ke shuru me (Bismillah) aur ba’ad me shadatain ka padhna saabit hai. Lekin ba’az log wuzu me har azu dhote waqt ek ek dua padhte hain aur wo duaen marwajja kutub e namaz me paai jaati hain. Waazeh ho ke ye duaen sunnat paak aur Sahaaba Ikraam ﷺ ke amal se saabit nahi hai. Allah Ta’ala ne jab apne Rasool Akram ﷺ par deen mukammil kardiya to phir deeni aur sharai umoor me kami beshi karna kisi ummati ke liye hargiz jaaaz nahi hai. Imam Nawawi ﷺ farmate hain: ‘Har A’azu ke liye maqsoos azkaar ke bare me Rasool Allah ﷺ se koi cheez saabit nahi hai.’

Wuzu Ke Deegar Masaale:

1. Wuzu ke a’aza ka 2-2 baar aur 1-1 baar hona bhi aaya hai. Nabi e Rahmat ﷺ aur Sahaaba Ikraam ﷺ ka aksar a’amal 3-3 baar dhone par raha hai. Ibne Hazam ﷺ farmate hain ke sab ulama ka ittefaq hai ke a’aza ka 1-1 baar dhona bhi kaafi hai.
2. Ek A’araabi ne Rasool Allah ﷺ ki qhidmat me Haazir hokar wuzu ki kaifiyat daryaft ki to aapne ise a’aza ka 3-3 baar dona sikhaya aur farmaya: Is tarha kaamil wuzu hai. Phir jo shaqs is (3-3 baar dhone) par ziyada kare pas tehqeeq is ne (tark e sunnat ki bina par) bura kiya aur (masnoon had se tajawuz karke) ziyadati ki aur (Rasool Allah ﷺ ki muqhalifat karke apni jaan par) zulm kiya.¹⁵⁵
3. Wuzu ke ba’az a’azaa 3 baar aur ba’az dobaar dhona bhi durust hai.¹⁵⁶

¹⁵³ Muslim: al Tahaara 234

¹⁵⁴ Nasai A’amal al Yaum wa Laila 1

¹⁵⁵ Abu Dawood: al Tahaara 135 – Nasai 140) Ise Imam Ibne Qhuzaima aur Imam Nawawi ne Saheeh, jabke Imam Hafiz Ibne Hajar ne Jaaiyyad kaha

¹⁵⁶ Bukhari: 185 – Muslim: 235

Qhushk Ediyo'n (T: Heel's) Ko A'azaab:

Sayyadna Abdullah bin Umarؓ se riwayat hai ke ham Rasool Allahﷺ ke saath Makkah se Madinah ki taraf laute. Raaste me hamei'n paani mila. Ham me se 1 jama'at ne namaz a'asr ke liye jald baazi mei'n wuzu kiya. Inki ediyo'n qhushk thei'n inko paani nahi paho'nchta tha. Rasool Allahﷺ ne farmaya: '(Qhushk) ediyo'n ke liye aag se qharabi hai. Pas wuzu poora kiya karo.'¹⁵⁷

Is hadees se ma'aloom hua ke wuzu badi ehtiyaat se sa'nwar kar aur poora karna chaahiye. A'aza ko qhoob acchi tarah aur 3-3 baar dhona *chahiye* taakey zarra barabar jagah bhi qhuskh na rahe.

Ek Shaqs ne wuzu kiya aur apne qadm par naqhun ke baraabar jagah qhushk chhodhdi. Nabi e Kareemﷺ ne ise dekha kar farmaya: Waapas jaa aur acchi tarha wuzu kar.¹⁵⁸

Tahiyyatul Wuzu se Jannat Laazim:

Rasool Allahﷺ ne farmaya: 'Jo Shaqs wuzu kare aur qhoob sa'nwar kar accha wuzu kare. Phir khada hokar dil aur mu'nh se (zaahiri o baatini taur par) mutawajje hokar 2 raka'at (nafal) namaz adaa kare to iske liye jannat waajib hojati hai.'¹⁵⁹

Sayyadna Abu Hurairaؓ bayan karte hain ke Rasool Allahﷺ ne namaz fajar ke waqt Bilalؓ se farmaya: 'Aey Bilal! Mere saamne apna wo a'amal bayan kar jo tune islam me kya aur jis par tujhe sawaab ki baho ziyada ummeed hai, kyou'nke main ne apne aage jannat me teri jutiyo'n ki awaaz suni hai.

Bilalؓ ne arz kiya: Mere nazdeek jis amal par mujhe (sawaab ki) bahot ziyada ummeed hai. Wo ye hai ke main ne Raat ya Din main jab bhi wuzu kiya to is wuzu ke sath jis qadr nafil namaz mere muqaddar me thi zaroor padhi (ya'ani har wuzu ke ba'ad nawaafil padhe).'160

Koi Shaqs Apne Saathi Ko Wuzu Karae to Jaaez Hai:

Mugheera bin Shobaؓ ek safar me Rasool Allahﷺ ke saath the, jab Aap wuzu karne lage to mughaira Aap par paani daalne lage Aap ne wuzu kiya¹⁶¹

Ek Wuzu Se Kai Namazei'n:

Sayyadna Bareedaؓ se riwayat hai ke fatah Makkah ke din Rasool Allahﷺ ne kai namazei'n ek wuzu se padhei'n aur mauzo'n par masah bhi kiya.

Sayyadna Umar Farooqؓ ne arz kiya: Aey Allah ke Rasoolﷺ! Aaj ke din Aap ne wo kaam kiya jo Aap pehle nahi kiya karte the.

Aapﷺ ne farmaya: 'Aey Umar main ne aisa jaan bujh kar kya. (take logo'n ko ek wuzu se kai namazei'n padhne ka jawaz ma'aloom hojaye)'¹⁶²

Ma'aloom hua ke har namaz ke liye wuzu farz nahi balke afzal hai.

Doodh Peene Se Kulli Karna:

Beshak Rasool Allahﷺ ne doodh piya phir kulli ki aur farmaya is me chiknai hai.¹⁶³

¹⁵⁷ Muslim: al Tahaara 241

¹⁵⁸ Muslim: al Tahaara, 243

¹⁵⁹ Muslim, al Tahaara 234

¹⁶⁰ Bukhari: al Tahajjud 1149 – Muslim: Fazaail al Sahaaba Baab min Fazaail Bilaal 2457

¹⁶¹ Bukhari 182 – Muslim 274

¹⁶² Muslim: al Tahaara 277

¹⁶³ Bukhari: al Wuzu Baab 211 – Muslim: al Haiz 357

Aapne bakri ka shaana khaya iske ba’ad namaz padhi aur dobara wuzu na kiya.¹⁶⁴

Aap ne Sattu Khaya phir kulli karke namaz padhi aur wuzu nahi kiya.¹⁶⁵

Mauzao’n Par Masah Karne Ka Bayan:

Mughaira bin Shobaؓ bayan karte hain ke ek safar mein, mein Nabi e Rahmatﷺ ke hamrah tha. Main ne wuzu ke waqt chhaha ke Aap ke dono’n mauze utaardu’n.

Aap ne farmaya: inhein rehnedo main ne inhei’n tahaarat ki haalat me pehna tha phir aap ne in par masah kiya.¹⁶⁶

Shareen bin Haani farmate hain: ‘Main ne Sayyadna Aliؓ se mauzo’n par masah karne ke muddat ke muta’alliq poocha to Sayyadna Aliؓ ne farmaya: Rasool Allahﷺ ne musaafir ke liye (masah ki muddat) teen din raat aur muqem ke liye ek din raat muqarrar farmai hai.’¹⁶⁷

Imam Nawavi, Imam Auzaai aur Imam Ahmad kehte hain ke masah ki muddat mauze pehenne ke ba’ad wuzu ke toot jaane se nahi balke pehla masah karne se shuru hoti hai, ya’ani agar ek shaqs namaz e fajar ke liye wuzu karta hai aur mauze ya jurabei’n pahen leta hai to agle din ki fajar tak wo masah karsakta hai.

Safwaan bin A’asaalؓ riwayat karte hain ke jab ham safar mein hote to Rasool Allahﷺ hamei’n hukam dete ke ham apne mauze 3 din aur 3 rato’n tak paaqhana, peshab ya sone ki wajah se na utarei’n (balke in par masah karein) haa’n janaabat ki soorat mein (mauze utarne ka hukam dete).¹⁶⁸

Is hadees se ma’aloom hua ke Jumbi hona masah ki muddat ko qhatam kardeta hai. Is liye ghusl janaabat me mauze utarne chaahiyey al batta bol o baraaz aur neend ke ba’ad mauze nahi utarne chaahiyey balke ma’aeena muddat tak in par masah kar sakte hain.

Jurabo’n Par Masah Karne Ka Bayan:

Thaubaanؓ karte hain: ‘Rasool Allahﷺ ne wuzu karte waqt sahaaba ko pagdiyo’n aur jurabo’n par masah karne ka hukam diya.’¹⁶⁹

Sahaba Ka Jurabo’n Par Masah Karna:

Sayyadna Oqba bin Umroؓ aur Abu Saeed Ansariؓ ne apni jurabo’n par apni chappal ke tasmo’n samet masah kiya.¹⁷⁰

Umru bin Harees farmate hain, Sayyadna Aliؓ ne peshab kiya phir wuzu karte hue aapne apne jurabo’n par jo jutiyo’n (Chappalo’n) me theei’n masah kiya.¹⁷¹

Ibne Hazamؓ ne 12 Sahaaba Ikramؓ se jurabo’n par masah karna zikar kiya hai. Jim me Abdullah bin Masood, Sa’ad bin abi Waqqas aur Umru bin Hareesؓ bhi shamil hain. Isi tarha sahal bin Sa’adؓ jurabo’n par masah kiya karte the.¹⁷²

Abu Imaamaؓ bhi jurabo’n par masah kiya karte the.¹⁷³

¹⁶⁴ Bukhari: al Wuzu 207 – Saheeh Muslim: al Haiz 354

¹⁶⁵ Bukhari: al Wuzu 209

¹⁶⁶ Bukhari: al Wuzu 206 – Muslim: al Tahaara 274

¹⁶⁷ Muslim: al Tahaara 276

¹⁶⁸ Tirmizee: al Tahaara 96 – Nasai V1 P83, 84, 98} Ise Imam Tirmizee, Imam Ibne Qhuzaima, Imam Ibne Hibban aur Imam Nawavi ne Saheeh kaha

¹⁶⁹ Abu Dawood: at Tahaara 146} Ise Imam Haakim aur Imam Hafiz Zahabi ne Saheeh kaha

¹⁷⁰ Baheqhee V1 P25

¹⁷¹ Ibn Abi Shaiba wa Ibne al Munzar

¹⁷² Ibne abi Shaiba V1 P 173

¹⁷³ Ibne Abi Shaiba V1 P173

Nez.. Anas bin Maalikؓ ne wuzu karte hue apni topi aur siyah rang ki jurabo'n par masah kiya uar namaz padhi.¹⁷⁴

Ibne Qadama kehte hain ke Sahaaba Ikramؓ ka jurabo'n par masah karne ke jawaz par ijama'a hai.¹⁷⁵

Loghat A'arab Se 'Jurab' Ke Ma'ani:

Loghat arab ki motebar kibat Qaamus V1 P46 mein hai har wo cheez jo pao'n par pehni jaae, jo'rab hai. 'Taj ul Uroos' mein hai jo cheez lifaafe ki tarah pao'n par pahen lien wo joraab hai. Allama Ainee likhte hai joraab bate hue oun se banai jaati hai aur pao'n me taqhn se upar tak pehni jaati hai.

'A'arzatul Hauzee' mein shaareh hadees Imaam Abu Bakar ibne Arbiؓ tehreer farmate hain: Jo'rab wo cheez hai jo pao'n ko dhaa'npne ke liye oun ki bani jaati hai.

'Umdatur Ra'aya' mein hai jurabei'n rui ya'ani soot ki hoti hain aur balo'n ki bhi banti hain.

'Ghayatul Maqsood' mein hai ke jurabei'n chamde ki, Soof ki aur soot ki bhi hoti hain.

Pas saabit hua ke Jo'rab lifaafe ya libas ko kehte hain wo libas qhuwah charmi ho, ya ooni ham is par masah karsakte hain.

Pagdi Par Masah:

Moghaira bin Shobaؓ riwayat karte hain ke 'Rasool Allahﷺ ne peshani, pagdi aur mauzo'n par masah farmaya.'¹⁷⁶

Bilalؓ bayan karte hain ke Rasool Allahﷺ ne mauzo'n aur pagdi par masah kiya.¹⁷⁷

Nawaaqiz Wuzu

Sharamgaah Ko Haath Lagaane Se Wuzu:

Nabi e Akramﷺ ne farmaya: 'Jo shaqs sharamgah ko haath lagae pas wo wuzu kare.'¹⁷⁸

Ye hukam tab hai jab kapde ke baghair barah raast hath lage wallah a'alam.

Neend Se Wuzu:

Sayyadna Aliؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: 'Dono'n aankhei'n, Suren ki sarband (tasma) hain. Pas jo shaqs so jaae ise chaahiyey ke dobarah wuzu kare.'¹⁷⁹

Hawa Qhaarij Hone Se Wuzu:

Rasool Allahﷺ ke saamne ek aise shaqs ki haalat bayan ki gai jaise qhayal aaya ke namaz mein iski hawa qhaarij hui hai to Nabi e Akramﷺ ne farmaya: 'Namaz is waqt tak na tode jab tak (hawa nikalne ki) awaaz na sun le ya ise badboo mehsoos ho.'¹⁸⁰

Is hadees se ma'aloom hua ke jab tak hawa qhaarij hone ka mukammil yaqeen na ho jaae wuzu nahi toothta lehaza jise peshab ke qatro'n ya waham ki bimaari hua ise bhi jaan lena chaahiyey ke wuzu ek haqeeqat hai, ek yaqeen hai ye yaqeen se hi toothta hai. Shaky a waham se nahi.

¹⁷⁴ Baheqhee V1 P285

¹⁷⁵ Mughnee by Ibne Qadaama V1 P332 – Mas'ala 426

¹⁷⁶ Bukhari: al Wuzu, Baab al Masah a'ala al Qhafeen 205

¹⁷⁷ Muslim: al Tahaara, Baab al Masah a'ala an Naasiya wal Imaama
275

¹⁷⁸ Abu Dawood: al Tahaara P181). Ise Imam Tirmizee (al Tahaara: Baab al Wuzu 82) ne ise Hasan Saheeh kaha

¹⁷⁹ Abu Dawood: al Tahaara 203 – Ibne Majja: al Tahaara 277) Ise Imam Ibne Islaah aur Imam Nawavi ne Hasan kaha

¹⁸⁰ Bukhari: al Wuzu 137 – Muslim 361

Qae, Nakseer Aur Wuzu:

Qae ya nakseer aane se wuzu toot jaane waali riwayat ko jo Ibne Majja (1221) mein hai. Imaam Ahmad aur deegar muhaddiseen ne zaeef kaha hai, balke is silsile ki tamam riwayat saqht zaeef hain. Lehaza ‘Bara’at Asliya’ par amal karte hue (ye kaha jaasakta hai ke) qhoon nikalne se wazu faasid nahi hota. Iski taeed is wa’aqea se bhi hoti hai, jo Ghazwa Zaat ar Raqa’a me pesh aaya. Jab ek Ansaari Sahaabi raat ko namaz padh rahe the, kisi dushman ne in par 3 teer chaae jin ki wajah se wo saqht zaqhmi hogae aur inke jism se qhoon behne laga magar iske bawajood wo apni namaz mein mashghool rahe.¹⁸¹

Ye ho-hee nahi sakta ke Rasool Allah ﷺ ko is waqa ka ilm na hua ho ya aap ko ilm hua aur aapne inhei’n namaz lautane ya qhoon behne se wuzu toot jaane ka masla bataya magar saheeh ahadees me iska zikar na ho. Isi tarha jab Umar ؓ zaqhmi kiye gae to aap isi haalat me namaz padhte rahe halan’ke aapke jism se qhoon jaari tha.¹⁸²

Is se ma’aloom hua ke qhoon ka behna naaqis e wuzu nahi hai.

Rasool Allah ﷺ ne farmaya: ‘Agar namaz mein wuzu tuth jaae to naak par haath rakh kar lauto (T: Turn around & leave).’¹⁸³

Jab Kamo’n Ke liye Wuzu Karna Waajib Hai Inka Bayan:

1. Namaaz

Farz namaz ho ya nafil, namaaz janaaza ya koi aur namaz wuzu ke bagair qubool nahi hoti.

Abdullah bin Umar ؓ se riwayat hai Rasool Allah ﷺ ne farmaya: ‘Wuzu ke baghair namaz qubool nahi hoti aur na hi maal haram se qhairat qubool hoti hai.’¹⁸⁴

Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘Be wuzu aadmi ki namaz qubool nahi ki jaati yahaa’n tak ke wuzu kare.’¹⁸⁵

2. Tawaaf e Ka’aba:

Tawaaf e Ka’aba ke liye wuzu shart hai.

Rasool Allah ﷺ ne farmaya: ‘Qhaanae Ka’aba ka tawaaf namaz ki tarah hai pas is mein guftagu kam karo.’¹⁸⁶

Jab Kamo’n Ke liye Wuzu Karna Sunnat Hai Inka Bayan:

1. Allah ka zikar:

Muhajir bin Qanfaz se marwi hai ke Rasool Allah ﷺ ko kisi ne salam kiya jab aap peshab kar rahe the to Nabi e Akram ﷺ ne jawab na diya. Faraaghat ke ba’ad aapne wuzu kiya aur farmaya: main ne munaasib na samjha ke tahaarat ke baghair salaam ka jawab do’n.’¹⁸⁷

Abu Jaheem ؓ se riwayat hai ke ‘Ek Aadmi ne Rasool Allah ﷺ ko salam kiya aap ne is ke salam ka jawab na diya phir aap deewar ke paas aae, apne cehre aur hatho’n ka masah kiya phir salam ka jawab diya.’¹⁸⁸

¹⁸¹ Abu Dawood: al Tahaara 198) Ise Imaam Haakim V1 P56 aur Imam Zahabi ne Saheeh kaha

¹⁸² Muwatta Imam Maalik: al Tahaara V1 P39 – Baheqhee V1 P357

¹⁸³ Abu Dawood: al Salah 1114) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

¹⁸⁴ Muslim: 224

¹⁸⁵ Bukhari: 135 – Muslim: 225

¹⁸⁶ Tirmizee: Manaasikal Hajj 2922

¹⁸⁷ Abu Dawood: al Tahaarat 17 – Ibne Majja: al Tahaara 350) Imam Hakim V1 P167 Imam Zahabi aur Imam Nawawi ne Saheeh kaha

¹⁸⁸ Bukhari: 337 – Muslim: 369

2. Jumbi Admi Sone Ya Khane Se Qabl Wuzu Kare:

Rasool Allah ﷺ ne ek ansaari ko bulaya. Jab wo aaya to is ke sar ke balo'n se paani tapak raha tha.

Aap ﷺ ne poocha: 'Shayad tum jaldi mein nahae ho?'

Isne kaha haa'n Allah ke Rasool ﷺ!

Aap ﷺ ne farmaya: '(Haalat e Janaabat mein) agar kisi se fauri milna hua aur nahane mein der lage to wuzu karna hi kaafi hai.'¹⁸⁹

Umar e Farooq ؓ ne Aap ﷺ poocha main raat ko jumbi hota hu'n to kya karu'n?

Aap ﷺ farmaya: 'Sharamgah (alaae Tanaasul) (*T: Pennis*) dho daal, wuzu kar aur sojaa.'¹⁹⁰

Rasool Allah ﷺ jab haalat janaabat main khana ya sona chhahte to namaz ke wuzu ki tarha wuzu karte.¹⁹¹

Nabi e Kareem ﷺ ne farmaya: 'Jo koi apni beewi se sohbat (*T: Sexual Intercorse*) kare aur phir dobarah karna chaahne to ise chaahiyey ke dono'n ke darmiyan wuzu kare.'¹⁹²

3. Har Namaz Ke liye Wuzu:

Anas bin Maalik ؓ se riwayat hai ke 'Rasool Allah ﷺ har namaz ke liye wuzu karte the.'¹⁹³

4. Ghusl Waajib Karne Se Pehle Wuzu Karna:

5. Sone Se Pehle Wuzu Karna Jaisa Ke Bara'a Bin Aazib ؓ Ki Riwaayat Me Hai. ¹⁹⁴

¹⁸⁹ Bukhari: al Wuzu 180 – Muslim: al Haiz 345

¹⁹⁰ Bukhari: al Ghusl 290 – Muslim: al Haiz Baab Jawaaz Naumal Junub

306

¹⁹¹ Bukhari: al Ghusl 288 – Muslim: al Haiz 305

¹⁹² Muslim: al Haiz 308

¹⁹³ Bukhari: al Wuzu 214

¹⁹⁴ Bukhari 247

Tayyammum Ka Bayan

Paani na milne ki soorat me paak mitti ko wuzu ya ghushl ki niyyat karke apne hatho'n aur mu'n par malna tayyammum kehlata hai.

Paani ne milne ki kai suratei'n hain mislan musaafir ko safar me paani na mile. Ya paani ke maqaam tak pho'nche main jaan ka dar ho. Mislan ghar me paani nahi hai baahar karfiyu naafiz hai ya paani laane me kisi dushman ya darinde se jaan ka andesha ho to aisi soorat me ham tayyamum karsakte hain qhuwah ye wajah barso'n maujud rahe tayyamum bhi badastur jaaez rahe ga.

Abu Zarؓ se riwayat hai Rasool Allahﷺ ne farmaya: 'Paak mitti musalmano'n ka wuzu hai agar che das baras paani na paae.'¹⁹⁵

Ummul Momineen Aishaؓ riwayat hai ke 'Ham Rasool Allahﷺ ke sath safar par nikle jab baida ya zaat al habash paho'nche to mere gale ka haar tuth kar gir gaya, Rasool Allahﷺ ko dhundhne ke liye taher gae, log bhi taher gae wahay'n pani na tha. Abu Bakarؓ paas aae inho'n ne ghussa kiya aur mujhe bura bhala kaha. Rasool Allahﷺ raan par sar rakh kar sote rahe yaha'n tak ke subah hogai aur paani bilkul na tha tab Allah Ta'ala ne tayyammum ki ayat naazil farmai.'

Asad bin Qhazeer Ansaariؓ kehne lage: Aey Abu Bakar ke aulaad ye tumhari pehle barkat nahi hai (ya'ani is se pehle bhi tumhari wajah se Allah Ta'ala ne musalmano'n ko faaed diya) Phir ham ne oun't ko uthaya to haar iske neech se nikla.'¹⁹⁶

Janaabat ki Haalat mein Tayyammum:

Agar paani na mile ya paani itna kam hoke wuzu na ho sake to tayyammum kiya ja sakta hai. Sayyadna Imranؓ riwayat karte hain ke ham Rasool Allahﷺ saath safar mein the. Aap ne logo'n ko namaz padhai. Jab namaz se faarigh hue to achanak aapki nazar ek Aadmi par padi jo logo'n se alag baitha hua tha aur isne logo'n ke saath namaz nahi padhi thee. Rasool Allahﷺ ne is se poocha: Aey Falaan! Logo'n ke saath namaz padhne se tujhe kis cheez ne roka? Is ne kaha mujhe janabat paho'nchee aur paani na mil saka. Aap ne farmaya: 'tujh par mitti (se tayyammum karna) laazim hai. Pas wo tere liye kaafi hai.'¹⁹⁷

Agar Koi Zaqhmi Ya Mareez Ho Aur Paani Ke Istemaal Se Marz Ke Badhne Ka Qatrah Ho:

Sayyadna Ibne Abbasؓ farmate hain ke sardi ka mausam tha, ek aadmi ghushl janabat ki zaroorat pesh hai. Isne is baar main dariyaft kiya to ise ghushl karne ko kaha gaya. Isne ghushl kiya jis se iski maut waqe hogai. Jab is waqea ka zikar Rasool Allahﷺ se kiya gaya to Aapne Farmaya: 'In logo'n ne ise maar dala. Allah inko mare beshak Allah ta'ala ne mitti ko paak karne wala banaya hai. (wo Tayammum karleta).'198

Agar kisi kamzor ya beemari aadmi ko ehtelaam hojae aur shaded sardi ho ya paani bahot thanda ho aur ghushl karna iske liye halaakat ya beemari ka maujab hoto is tayyammum karke namaz padh leni chahiye. Mohtalim (T: Person who observed nightfall), Haaeza aur Nifaas se faarigh hone waali auratei'n bhi waqt zarurat tayammum karke namaz padh sakti hain. Is liye ke tayammum uzar ki haalit mein wuzu aur ghushl dono'n ka qaaem maqaam hai.

¹⁹⁵ Abu Dawood: al Tahaara 332 – Tirmizee: al Tahaara 124) Ise Imaam Tirmizee – Imaam Haakim V1 P176, 177) Imam Ibne Hibban ne Saheeh kaha

¹⁹⁶ Bukhari: 334 – Muslim 367

¹⁹⁷ Bukhari: al Tayammum 344 – Muslim: al Masaajid 682

¹⁹⁸ Ibne Qhuzaima V1 P138, 273 – Ibne Hibban 2001) Ise Imam Haakim V1 P165 aur Imam Haafiz Zahabi ne Saheeh kaha

Tayammum Ka Tareeqa:

Sab se pehle tayammum karne ki niyyat ya'ani iraada kare phir paak zameen par haath mare phir apne cehre aur dono'n hatho'n ka masah kare.

Sayyadna Ammarؓ bayan karte hain ke wo safar ki haalat mein junbi hogai aur (paani na milne ki wajah se) qhaak me lote aur namaz padhlee. Phir (Safar se aakar) ye haal Rasool Allahؐ ke saamne bayan kiya to Aapؐ ne farmaya: 'Tumhare liye sirf yehi kaafi tha. (aur) phir Nabi e Akramؐ ne dono'n haath zameen par mare aur in par pho'nk maari phir inke saath apne mun'h aur dono'n hatho'n par masah kiya.'¹⁹⁹

Rasool Allahؐ ne ammar se kaha ke 'Ulte haath se seedhe haath par aur seedhe haath se ulte haath par masah karo phir dono'n hatho'n se cehre ka masah karo.'²⁰⁰

- Quran e Majeed ke hukam: Fatayammamu Saeedan Tayyaban²⁰¹ ki roo se tayammum, paak mitti se karna chaahiyey.
- Tayammum jaise mitti se jaaez hai isi tarha shor waali zameen aur ret se bhi jaaez hai.
- Ek Tayammum se (wuzu ki tarha) kai namazei'n padh sakte hain, kyou'nke tayammum wuzu ak qaaem maqaam (T: Eqivalent) hai. Jin cheezo'n se wuzu toothta hai inhei'n cheezo'n se tayammum bhi tuth jaata hai. Agar namaz padh lene ke ba'ad paani ki maujoodgi ka ilam hojaae to ise ba wazoo hokar namaz dohrane ya na dohrane ka iqhteyaar hai. Taaham agar dohrane to behtar hai.

Abu Saeedؓ riwayat hai ke do admiyo'n ne tayammum kiya aur namaz padhli phir inhei'n paani mil gaya aur abhi namaz ka waqt baaqi tha, pas inme se ek ne wuzu kiya aur namaz lautaai aur doosre ne namaz na lautaai, phir inho'n ne Rasool Allahؐ se poocha pas aap ne is shaqs se kaha jis ne namaz nahi lautaai thee ke 'tum ne sunnat par amal kiya aur tumhari (tayammum wali) namaz tumhare liye kaafi hai aur doosre shaqs se kaha jis ne namaz lautaai thee ke tere liye ziyada ajar hai.'²⁰²

¹⁹⁹ Bukhari: al Tayammum 338 – Muslim: al Haiz 368

²⁰⁰ Abu Dawood: al Tahaara 321

²⁰¹ Surah An Nisa 4/43

²⁰² Nasai V1 P213, al Ghusl 433) Imam Haakim aur Imam Haafiz Zahabi ne bukhari aur muslim ki shart par saheeh kaha

Namaaz: Farziyat, Fazeelat aur Ehmiyat

Namaz wo aham fareeza hai jiska Allah Ta'ala ne meraj ki raat barah raast Rasool Allah ﷺ hukam diya meraj ki raat Allah Ta'ala ne 50 namazei'n farz kei'n. Moosa عليه السلام ne Muhammadur Rasool Allah ﷺ ko farmaya ke tumhari ummat ko itni taaqat na hogi tum Allah ke paas laut kar jao aur taqhfef chhaho. Rasool Allah ﷺ laut kar gae hatta ke 5 namazei'n reh gaei'n. Allah Ta'ala ne farmaya: 'Aey Muhammad! Wo din raat ki paanch namazei'n hain, har namaz me das namazo'n ka sawaab hai to ye wohi pachaas namazei'n huie'n.'²⁰³

Subhanallah Allah, Allah Ta'ala ki apne bando'n par kitni inayat hai ke 5 namazei'n padhei'n 50 ajar mile.

Quran e Majeed me bahot si ayaat me namaz ka zikar hai.

Beshak Namaz Be Hayai Aur Munkar Bato'n Se Rokti Hai.²⁰⁴

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Beshak Falah Paa Gaya Jisne Paakeezgi Iqhteyaar Ki Aur Apne Rab Ka Naam Zikar Kiya Phir Namaz Ada Ki.²⁰⁵

قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

Emandaar Log Kamyab Hogae Jo Apne Namazo'n Me Aajezee Karte Hain.²⁰⁶

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Aur Jo Apni Namazo'n Par Muhafizat Karte Hain, Yehi Log Aise Waaris Hain Jo Jannatul Firdaus Ke Maalik Hu'nge Aur Is Me Hamesha Rahei'nge.²⁰⁷

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ أُولَئِكَ هُمُ الْوَارِثُونَ
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Rasool Allah ﷺ ne Mua'az bin Jabal رضي الله عنه ko Yemen bhejte hue farmaya: 'Inko da'awat do ke wo is baat ka iqraar karei'n ke Allah ke siwa koi ma'abood nahi aur Muhammad Allah ke Rasool hain, agar wo ye baat maan lei'n to inko batao ke Allah ne tum par din raat me 5 namazei'n farz ki hai.'²⁰⁸

Is Farziyyat Se Bachne Aur Paagal Mustashna Hain:

Sayyadna Ali رضي الله عنه se riwayat hai Rasool Allah ﷺ ne Farmaya: '3 Insaan marfu'ul qalam hain:

1. Soya hua jaagne tak
2. Nabaaligh baccha baaligh hone tak
3. Paagal insaan a'aqal durust hone tak.'²⁰⁹

Aulaad Ko Namaz Sikhane Ka Hukam:

Rasool Allah ﷺ ne farmaya: 'Apne baccho'n ko namazei'n padhne ka hukam do jab wo 7 saal ke ho jaei'n aur jab wo 10 baras ke ho'n to inhei'n tark namaz par maaro aur inke bistar juda kardo.'²¹⁰

Is hadees me Rasool Allah ﷺ ke waledain ko irshad farma rahe hain ke wo apni aulad ko 7 baras ki umar mein hi namaz ki ta'aleem dekar namaz ka aadi banaane ki koshish karei'n aur agar 10 baras ke hokar namaz na padhei'n

²⁰³ Muslim: al Eman, Baab: al Isra Bir Rasool Allah 162

²⁰⁴ Surah al Ankaboot 45

²⁰⁵ Surah al A'ala 14, 15

²⁰⁶ Surah al Mominun 2

²⁰⁷ Surah al Mominoon 9, 11

²⁰⁸ Bukhari: az Zakah 1395 – Muslim 19

²⁰⁹ Abu Dawood: al Hudoob 4403

²¹⁰ Abu Dawood: as Salah 495 – Tirmizee: as Salaah 407) Ise Imaam Haakim aur Imam Zahabi ne Saheeh kaha

to waledain taadibee karwai karei'n inhei'n sazaa de kar namaz ka paaband banaei'n aur 10 baras ki umar ka zamana chunke balooghat ke qareeb ka zamaana hai is liye inhei'n ekhatta na sone dein.

Tark e Namaz Kufr Ka Elaan Hai:

Jaabirؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: 'Aadmi aur shirk o kufr ke darmiyan farqh, namaz ka chhod dena hai.'²¹¹

Is ka matlab ye hai ke islam aur kufr ke darmiyan namaz dewaar ki tar haael hai. Doosre lafzo'n me namaz ka tark musalman ko kufr tak paho'nchane wala amal hai.

Bareedaؓ riwaayat karte hain ke Rasool Allahﷺ ne farmaya: 'Hamare aur munafiqo'n ke darmiyan ahad namaz hai. Jis ne Namaz chhod'di pas is ne kufr kiya.'²¹²

Is Hadees ka matlab ye hai ke munafiqo'n ko jo aman haasil hai, wo qatl nahi kiye jaate aur in ke saath musalmano'n jaisa sulook rawa rakha jaata hai to iski wajah ye hai ke wo namaz padhte hain aur inka namaz padhna goya musalmano'n ke darmiyan ek ahad hai, jis ke sabab munafiqo'n ki jaan aur inka maal Musalmano'n ki talwar aur yalghaar se mehfooz hai aur jis ne namaz tar ki to isne apne kufr ka izhar kar diya. Musalman Bhaiyo'n! gaur karo kis qadr qaaf ka muqaam hai ke tarak namaz kufr ka elaan hai.

Abdullah bin Shaqeeqؓ riwayat karte hain: 'Sahaaba Ikraamؓ a'amaal me se kisi cheez ke tark ko kufr nahi samajhte the siwae namaaz ke.'²¹³

Abu Dardaؓ riwayat karte hain ke Rasool Allahﷺ farmate hain: 'Jo shaqs farz namaz jaan bujh kar chhod'de to yaqeenan is (ki baabat Allah ka muaaf karne) ka zimma qatam hogaya.'²¹⁴

Ibne Umarؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: 'Jis shaqs ki namaz asr faut ho jaae to goya is ka ahel aur maal halaak kardiya gaya.'²¹⁵

Bareedaؓ kehte hain ke Rasool Allahﷺ farmaya: 'Jis shaqs ne namaz e asr chhod di pas is ke amaal baatil hogae.'²¹⁶

Fazeelat e Namaz:

Sayyadna Abu Hurairaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: '5 namazei'n in gunaho'n ko jo in namazo'n ke darmiyan hue, mita deti hai aur (isi tarha) ek juma doosre juma tak ke gunaho'n ko mita deta hai, jab ke kabeera gunaho'n se ijtenaab kiya gaya ho.'²¹⁷

Mislan fajar ki namaz ke ba'ad jab zohar padhei'nge to dono namazo'n ke darmiyani arsey me jo gunah, laghzishei'n aur qataaei'n ho chuki hogi Allah Ta'ala inko baqsh dega. Isi tarha raat aur din ke tamaam sagheera gunah namaz e panchgaana se muaaf hojate hain.

Abu Hurairaؓ riwayat karte hain ke Rasool Allahﷺ ne Sahaabaؓ se farmaya: 'Bhala mujhe batao agar tumhare darwaze ke bahar nahar ho tum is me har roz 5 baar nahao, kya (phir bhi jism par) mail baaqi rahe ga?

Sahaabaؓ ne kaha: Nahee.

²¹¹ Muslim: al Eman 82

²¹² Ibne Majja: Iqaama as Salaah 1079 – Tirmizee: al Eman 2621) Ise Imam Tirmizee, Imam Haakim V1 6 & 7 aur Imam Zahabi ne Saheeh kaha

²¹³ Tirmizee: al Eman 2622) Ise Imam Hakim V1 P7 aur Imam Zahabi ne Saheeh kaha

²¹⁴ Ibne Majja: al Fatan 4034) Is ki sanad Imaam Zahabi aur Imam Ibne Hajar ki shar par Hasan hai

²¹⁵ Bukhari: Muwaqiyat as Salah 552 – Muslim: al Masaajid 626

²¹⁶ Bukhari: 594

²¹⁷ Muslim: al Tahaara 233

Aapﷺ ne farmaya: ‘Yehi misaal 5 namazo’n ki hai, Allah Ta’ala inke sabab gunaho’n ko muaaf kardeta hai.’²¹⁸

Anasؓ riwayat karte hain ke ek shaqsh ne Rasool Allahﷺ ki qhidmat me haazir hokar arz kiya ke (main ne gunah kiya aur bataur saza) mein hadh ko paho’ncha hu’n pas mujh par had qaaem karei’n.

Aapﷺ ne is se hadh ka haal dariyaft na kiya (ye na poocha ke kaunsa gunah kiya hai?) itne mein namaz ka waqt aagaya.

Is shaqs ne aapke saath namaz padhi jab aap namaz padh chuke to wo shaqs phir khada hokar kehne laga ke aey Allah ke Rasoolﷺ! Tehqheeq mein hadh ko paho’ncha hu’n pas mujh par Allah ka hukam naafiz kijiey.

Aapﷺ ne farmaya: kya tune hamare saath nahi padhi?

Is ne kaha: Padhee hai.

Aapﷺ ne farmaya: Allah ne tera gunah baqsh diya hai.²¹⁹

Allah ki rahmat aur baqshish kitni wasee hai ke namaz padhne ke sabab Allah ne iska gunah jise wo apni samajh ke mutabiq ‘Hadh Ko Paho’nchna’ keh raha tha muaaf kardiya ma’aloom hua namaz gunaho’n ko mitane wali hai.

Abu Zarؓ se riwayat hai ke Rasool Allahﷺ jaadey ke mausam me nikle, pat-jhad ka mausam tha. Aapﷺ ne ek daraqht ki do shaqhei’n pakad kar inhei’n hilaya to patte jahdne lage. Aapneﷺ farmaya: Aey Abu Zar!

Main ne kaha aey Allah ke Rasoolﷺ: haazir hu’n.

Aapﷺ ne farmaya: Musalman jab namaz padhta hai aur iske saath Allah ki raza chahta hai to iske gunah is tarha girte hain, jis tarha is daraqht ke patte jhade hain.²²⁰

Ammara bin Ruwaibaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: Jo shaqs aftaab ke tulu’o O ghroob se pehle (fajar aur asr ki) namaz padhe ga wo shaqs hargiz aag me daaqil nahi hoga.²²¹

Sayyadna Usmaanؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Jo shaqs namaz Isha bajama’at ada kare (ise itna sawaab hai) goya is ne aadhi raat tak qiyaam kiya aur phir subha ki namaz ba jama’at padhe (to itna sawaab paya) goya tamaam raat namaz padhi.’²²²

Abu Hurairaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: Tumhare paas farishte raat aur din ko aate hain. (Aane aur Jaane wale farishte) namaz fajar aur namaz asr mein jama’a hote hain. Jo farishte raat ko rahe wo asmaan ko cadhte hain to inka rab inse poochta hai (halaa’nke wo apne bando’n ka haal qhoob jaanta hai) Tum ne mere bando’n ko kis haal mein chhoda? Wo kehte hain ham ne in ko is haal mein chhoda ke wo namaz padhte the aur ham in ke paas is haal me gae ke wo namaz padhte the.²²³

Abu Hurairaؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Munafiqo’n par fajar aur isha se ziyada bhaari koi namaz nahi. Agar inhe’n in namazao’n ka sawaab ma’aloom hojaae to wo inme zaroor paho’nchei’n agarche inhei’n surain par chalna pade.’²²⁴

²¹⁸ Bukhari: Muwaqiyat as Salah 528 – Muslim: al Masaajid 667

²¹⁹ Muslim: al Tauba 2764

²²⁰ Musnad Ahmad V5 P179 21889) Imam Munziri V1 P248 ne ise Hasan kaha

²²¹ Muslim: al Masaajid 634

²²² Muslim: al Masaajid 656

²²³ Bukhari: muwaqiyat as Salah 555 – Muslim: al Masaajid 632

²²⁴ Bukhari: al Azaan 657 – Muslim: al Masaajid 651

Surain (T: Thighs) par chalne ka matlab ye hai ke agar pao'n se chalne ki taqat na ho to in namazo'n ke sawaab aur ajar ki kashish inhei'n chutado'n (T: Hips) ke bal chalkar masjid pahon'chne par majboor karde ya'ani har haal mein paho'nchee.

Abu Hurairaؓ se riwayat hai Rasool Allahﷺ ne farmaya: 'Agar log azan dene aur pehli saf mein namaz padhne ka sawaab jaante to is ke liye qura'a daalte, agar inhei'n zuhar ki namaz ke liye jaldi masjid mein jaane ka sawaab ma'aloom hota to ek doosre se aage badhte, agar inhei'n fajr aur isha ki namaz ba jama'at ka ajar ma'aloom hota to ghasith-te (T: Crawl) hue (masjid) aate.'²²⁵

Nabi e Kareemﷺ ko namaz asar is qadr piyari thee ke jab jang e qhadaq ke din kuffar ke hamle aur teer andaazi ke sabab ye namaz faut hogai to aapko shadeed ranj paho'ncha is par Nabe e Rahmatﷺ ki zubaan e mubaarak se ye alfaaz nikle: Hamei'n kafiro'n ne darmiyani namaz, namaz e asar se baaz rakh, Allah Ta'ala in ke gharo'n aur qabaro'n ko aag se bharde.'²²⁶

Namazi Aur Shaheed:

Abu Hurairaؓ riwayat karte hain ke ek qabeela ke do shaqs ek saath musalman hue, in mein se ek jahad fi sabeelillah mein shaheed hogaya aur doosra ek saal ke ba'ad faut hua. Talhaؓ kehte hain ke main ne qhuwab me dekha ke wo sahaab jin ka ek saal baad inteqal hua is shaheed se pehle jannat me daaqil hogae. Mujhe bada ta'ajjub hua ke shaheed ka rutba to bahot buland hai is liye jannat me ise pehle daaqil hona chaahiyey tha. Main ne qhud hi Rasool Allahﷺ ki qhidmat mein arz ki (ya'ani is taqdeem o taqhair ki wajah poochi)

To Aapﷺ ne farmaya: Jis shaqs ka ba'ad main inteqaal hua kya tum iski nekiya'n nahi dekhte kis qadr ziyada hogaei'n? Kya is ne ek ramadan ke roze nahi rake? Aur (saal bhar ki farz namazo'n ki) 6 hazar aur itni itni raka'atei'n ziyada nahi padhei'n? (in namazo'n aur rozo'n ki barkat se wo jannat mein pehle chala gaya).²²⁷

Yehi qhissa Talha bin Abdullahؓ zara tafseel se biyan karte hain ke ye qissa kis darja eman afroz aur namaz ki raghbat dilaane wala hai. Talhaؓ kehte hain ke main ne subha logo'n ko apna qhuwab sunaya. Sab ko is baat par ta'ajjub hua ke shaheed ko (jannat jane ke) ijaazat ba'ad mein kyou'n mili? Halaa'nke ise pehle milni chaahiyey thee. Logo'n ne Rasool Allahﷺ se dariyaft kiya, Aap ne farmaya: 'Is me ta'ajjub ki koi baat nahi hai, Bataao! Kya ba'ad wale shaqs ne ek saal ibaadat (ziyada) nahi ki? Is ne ek Ramadan ke roze nahi rakhe? Is ne ek saal ki namazo'n ke itne itne sajde ziyada nahi kiye?

Sab ne arz kiya: Jee haan Allah ke Rasoolﷺ ! to aap ne farmaya: Phir to in do'no ke darmiyan zameen o asmaan ka farq hogaya.'²²⁸

Ehmiyat e Namaz

- Rasool Allahﷺ irshad farmaya: 'Tehqheeq qiyamat ke din logo'n ke a'amaal mein se sab se pehle namaz hi ka hisaab hoga.'²²⁹
- Abdullah bin Masoodؓ farmate hain, main ne Rasool Allahﷺ sawal kiya ke Allah Ta'ala ko kaun sa a'amal ziyada mehboob hai?

Aapﷺ ne farmaya: 'Waqt par namaz padhna' main ne kaha phir kaunsa?

²²⁵ Bukhari: 615 – Muslim 437

²²⁶ Bukhari: al Jihaad wal Seer 2931 – Muslim: al Masaajid 627, 628

²²⁷ Musnad Ahmad V2 P333, 8380) Imam Munzari V1 P244 aur Imaam Haisimi V10 P207 ne ise Hasan kaha

²²⁸ Ibne Majja 3925) Ibne Hibban 2466 ne ise Saheeh kaha

²²⁹ Abu Dawood: 864 – Haakim V1 P 362, 363) Ise Imaam Zahabi ne Saheeh kaha

Aap ﷺ farmaya: ‘Maa’n Baap ke saath nek sulook karna

Main ne kaha phir kaunsa?

Aap ﷺ farmaya: Allah ke raaste me jihad karna.’²³⁰

- Sayyadna Ali ؑ se riwyat hai Rasool Allah ﷺ ke aaqhri kalaam tha: ‘Namaz aur Ghulaam ke Barey me Allah se daro.’²³¹
- Nabi e Rahmat ﷺ ne farmaya: Namaz deen ka sutoon hai.²³²
- Nabi e akram ﷺ irshad farmaya: ‘Qiyamat ke din jab Allah Ta’ala ba’az dozaqhiyo’n par rahmat karne ka irada farmaega to farishto’n ko hukam dega ke wo dozaq se aise logo’n ko baahar nikal lei’n jo Allah ki ibadat kiya karte the. Farishte inhei’n nishaan sajda se pehchhan kar dozaq se nikal lei’nge (kyou’nke) sajda ki jagaho’n par Allah Ta’ala ne dozaq ki aag ko haram kardiya hai waha’n aag ka kuch asar na hoga.’²³³
- Nabi e Rahmat ﷺ ne farmaya: ‘Mere paas jibraeel عليه السلام aae aur kehne lage aey Muhammad ﷺ! qhuwah kitna hi aap zinda rahei’n aaqhir din marna hai aur jis se chaahei’n kitni muhabbat karei’n aaqhir ek din juda hojaana hai aur aap jaisa bhi amal karei’n is ka badla zaroor milna hai aur is mein koi taraddud nahi ke momin ki sharaafat tahajjud ki namaz mein hai aur momin ki izzat logo’n (ke maal) se isteghna (baratne) me hai.’²³⁴
- Rasool Allah ﷺ farmate hain: ‘Main ne qhuwab me apne ba-barkat aur buland qadr parwardigar ko behtareen soorat mein dekha, pas isne kaha, Aey Muhammad !

Main ne kaha: Aey mere rab main haazir hu’n.

Allah ne farmaya muqarrab farishte kis baat mein bahas kar rahe hain?

Main ne kaha main nahi jaanta.

Allah ne 3 baar poocha.

Main ne har baar yehi jawaab diya.

Phir main ne Allah ko dekha ke isne apna haath mere kando’n ke darmiyan rakha. Yaha’n tak ke main ne Allah Ta’ala ki ungliyo’n (Allah ka haat aur ungliyo’n dar asal ye Allah Ta’ala ki sifaat hain in ki kaifiyat ham nahi jaante, ham nahi jaante, ham inhei’n maqhllooq ke haat aur ungliyo’n se tashbeeh nahi dete balke deegar gaibee umoor ki tarah Allah ki in sifaat par bhi eman bil ghaib rakhte hain. Alhamdulillah ki thandak apni chaati ke darmiyan mehsoos ki. Phir mere liye har cheez zaahir hogai. Aur main ne sab ko pehchaan liya.

Phir farmaya aey Muhammad!

Main ne kaha. Mere Rab! Main Haazir hu’n.

Allah ne farmaya muqarrab farishte kis baat mein bahas kar rahe hain? Main ne kaha kaffaraat (Gunaho’n ka kaffara banne wali nekiyo’n) ke bare mein.

²³⁰ Bukhari: Muwaqiyat as Salah: 527 – Mislim: al Emaan 85

²³¹ Ibne Majja: al Wisaaya 2697 – Ibne Hibban 1220) Ise Imam Buseer ne Saheeh kaha

²³² Tirmizee: al Eman 2616) Ise Imam Hakim V2 P76, 412 & 1413) Imam Zahabi aur Imam Tirmizee ne Saheeh kaha

²³³ Bukhari: al Azan 806 – Muslim: al Eman

²³⁴ Mustadrak Hakim V4 P324, 325) Imam Hakim aur Imam Zahabi ne ise Saheeh aur Hafiz Munzari ne Hasan kaha. Ya’ani jo kuch Allah ne diya hai is par sabar, shukar aur qinaa’at kare aur logo’n ke maal me tama’a o hars na rakhe

Allah ne farmaya wo kiya hain?

Main ne kaha namaz bajama'at ke liye paidal chal kar jaana aur namaaz ke ba'ad masjidon mein baithna aur musshaqqat (Sardi ya Beemari) ke waqt poora wuzu karna,

Allah Ta'ala ne farmaya aur kis cheez mein bahes kar rahe hain?

Main ne kaha: Darajaat ki bulandi ke bare mein.

Allah Ta'ala ne farmaya wo kya hain?'

Main ne kaha ke logo'n ko khana khilana, guftagu mein narm andaz iqhtiyar karna aur raat ko tahajjud ki namaz adaa karna jab log so rahe ho'n darjaat ki bulandi ka ba'as hain.

Allah Ta'ala ne farmaya: 'Apne liye jo chhaho dua karo

Rasool Allah ﷺ ne farmaya ke phir main ne ye dua ki:

Aey Allah main tujh se sawal karta hu'n nekiyo'n ke karne ka aur buraiyo'n ke chhodne ka aur miskeeno'n ke saath muhabbat karne ka aur ye ke tu mujhe baqhs de aur mujh par raham kar aur agar tera kisi qaum ko aazmaaes mein daalne ka iraada hoto mujhe azmaaesh se bacha kar maut de dena aur main tujh se teri aur har is shaqs ki muhabbat maangta hu'n jo tujh se muhabbat karta hai. Aur main tujh se wo amal karne ki taufeeq maangta hu'n jo (mujhe) teri muhabbat ke qareeb karde.

Nabi e Akram ﷺ ne farmaya: Mera ye qhuwab haq hai pas is ko yaad rakho aur doosre logo'n ko bhi ye qhuwab sunaao.²³⁵

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ
وَحُبَّ الْمَسَاكِيْنِ وَاَنْ تَغْفِرَ لِيْ وَتَرْحَمَنِيْ وَاِذَا اَرَدْتَ فِتْنَةً
فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ وَاَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ
حُبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ اِلَى حُبِّكَ

Rasool Allah ﷺ ne farmaya: 'Jis ne subha ki namaz padhi, wo Allah ki panah mein hai. Pas Allah Ta'ala tum se apni panah ke bare mein kisi cheez ka mutaleba na kare kyou'nke jis se wo ye mutaaleba karega, yaqeenan is ko apni giraft mein le kar mu'n ke bal jahannam mein phenk dega.'²³⁶

Ma'aloom hua ke subha ki namaz padhne wale ko satana saqht gunah hai, kyou'nke wo Allah ki panah mein hai aur jo Allah ki panah mein qhalal daalega isko Allah Jahannam me daal dega.

Jibraeel Ki Imaamat:

Ibne Abbasؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: Qhanae Ka'aba ke paas Jibraeel عليه السلام ne meri imaamat ki. Pas mujhe zohar ki namaz padhai... aur mujhe asar ki namaz padhai... aur mujhe maghrib ki namaz padhai... aur mujhe isha ki namaz padhai... aur mujhe fajr ki namaz padhai.²³⁷

²³⁵ Tirmizee: Tafseer al Quraan, Tafseer Surah Saad 3235) Ise Imaam

Tirmizee ne Hasan Saheeh kaha

²³⁶ Muslim: al Masaajid 657

²³⁷ Abu Dawood: as Salah 393 – Tirmizee: as Salah 149) Ise Imam

Tirmizee, Imam Ibne Qhuzaima, Imam Haakim, Imam Zahabi aur Imam

Abu Bakar ibn al Arabi ne Saheeh kaha

Imamat Jibraeel عليه السلام ki is hadees se ma'aloom hua ke namaz ka darja itna buland, iski ehmiyat Allah ke nazdeek itni a'ala o Rafe'e aur isey maqsoos haiyyat, muqarra qaedo'n, muta'aina zaabto'n aur nihayat qhushu o qhuzo se ada karna is qadr zaroori hai ke Allah Ta'ala ne ta'aleem ummat ke liye jibraeel ko Haadi A'alam ﷺ paas bheja. Jibraeel عليه السلام ne Allah ke hukam ke mutabiq Rasool Allah ﷺ ko namaz ki kaifiyat, haiyyat, iske auqaat aur iske qaede sikhae aur phir aap Jibraeel عليه السلام ke bataae aur sikhae hue waqto'n, tareeqo'n, qaedo'n aur zaabto'n ke mutabiq namaz padhte rahe aur ummat ko bhi hukam diya: Tum is tarha namaz padho jis tarha tum mujhe namaz padhte dekhte ho.²³⁸

Namaz Me Qhushoo Aur Qhuzoo

Allah Ta'ala farmata hai:

Beshak Momin Kamiyab Hogae Jo Apni Namaz Qhushoo
Aur Qhuzoo Ke Saath Ada Karte Hain²³⁹

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Umar bin Qhattab رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya ke 'Ehsaan ye hai ke tu Allah ki ibaadat is tarha (dil lagakar) kar jaise to is ko dekh raha hai aur agar ye na hosake to ye qhayal karke Allah Ta'ala tujhe dekh raha hai.²⁴⁰

Jab insaan namaz mein ye tasawwur karega ke main Allah Ta'ala ko dekh raha hu'n ya kam azkam Allah Ta'ala mujhe dekh raha hai to iske dil me Allah Ta'ala ki haibat aur ta'azeem paida hogi, wo apni namaz qhushoo aur qhuzoo ke saath adaa karega, namaz me beja harakaat (*T: unwanted/unnecessary movements*) o saknaat nahi karega, be adabee aur bad tehzeebi ke sath namaz adaa nahi karega, namaz sukon aur itmenaan ka naam hai.

Obaada bin Saamit رضي الله عنه riwayat karte hain ke main ne Rasool Allah ﷺ ye farmate hue suna: 'Allah Ta'ala ne 5 namazei'n farz ki hain, pas jis ne accha wuzu kiya aur inko qhusho ke saath padha aur inka rukoo pura kiya to is namazi ke liye Allah Ta'ala ka ahad hai ke wo isko baqsh dega aur jo aisa na kare Allah ka koi ahad nahi, chaahe baqsh de chaahe azaab de.²⁴¹

Jo shaqas namaz me ye tasawwur kare ke wo Ahkamul Hakimeen ke saamne khada hai to wo poori dil jamai (*T: sole hartedly*) aur huzoor e qalb ke saath namaz ada karega. Ye mumkin hi nahi ke iska jism mutaharriz rahe, kabhi ek pair par zor de kabhi doosre pair par, kabhi daadhi se khelna shuroo kare aur kabhi baghair zaroorat khujli karta rahe, kabhi kameez ki silwatei'n door kare aur kabhi sarke roomal ko hilaata rahe.

Allah Ta'ala irshad farmata hai:

'Aur Allah Ke Saamne (Namaz Me) Adab Se Khade
Raho.²⁴²

وقومو لله قانتين

Bilaa zarurat harkat karna adab aur ta'azeem ke manaafi hai.

Rasool Allah ﷺ ye ta'aleem di hai ke namazi ke saamne koi aise cheez nahi honi chaahiye jo is ki tawajjoh namaz se hataade aur is tarha is ke huzoor e qalb me farq aae.

Ummul Momineen Aaisha رضي الله عنها se riwayat hai ke Rasool Allah ﷺ ek chhadar me namaz padhi jis me naqsh o nigaar the, phir farmaya: 'Meri is chhadar ko Abu Jaham ke paas lejaao aur iski chhadar mere paas le aao, is (chhadar ki dhaariyo'n) ne mujhe namaz me khushoo se ghaafil kardiya.²⁴³

²³⁸

²³⁹ Surah Al Mominoon 1 & 2

²⁴⁰ Bukhari: al Eman 50 – Muslim 8

²⁴¹ Abu Dawood: as Salah 425) Imam Ibne Hibban ne ise Saheeh kaha

²⁴² Surah al Baqra 238

²⁴³ Bukhari: as Salah 373 – Muslim: al Masaajid 556

Ummul Momineen Aishaؓ ne gahr me ek parda latka rakha tha, Rasool Allah ﷺ farmaya: ‘Ye parda hataado, is ki tasweerie’n namaaz me mere saamne aati hain.’²⁴⁴

In ahadees e mubaaraka se ye baat nikalti hai ke namaz me kamal huzoor aur khuzoo laazmi hai aur jo cheez aadmi ko namaz me apni taraf mutawajjeh karte isko door kardenaa chaahiyey, magar afsos aaj masjidon me mobile ki mausiqee (T: *Ringtones*) wali awaazein goonjti hain hatta ke Qhanae Ka’aba bhi is mausiqee se mehfooz nahi raha is tarha ye log apni aur doosre logo’n ki bhi namazon ke Khushoo aur Khuzoo ko kharab karte hain. Alaawa azeein masjidon ke mehrab aur deewaron ko araasta kiya jaata hai, in par naqsh o nigar banae jaate hain, masjid ki qaleen aur jaae namaz par naqsh o nigar banae jaate hain, halaa’nke masaajid saadgi ka namuna honi chaahiyey, taakey namaz me sukoon aur itmnaan aur poori tawajjoh ke sath ek musalman namaz adaa kar sake.

Rasool Allah ﷺ farmaya: ‘Mujhe ye hukam nahi diya gaya ke main masjidon ko mazee’n (T: *Beautify*) karoon.’

Ibne Abbasؓ farmate hain: albatta tum bhi masaajid ki zeenat karoge jaise inko Yahood o Nasaara na mazee’n kiya.²⁴⁵

Nabi e Rahmat ﷺ ne farmaya: ‘Qayamat ki nashaniyon me se 1 nashaani ye hai ke log masjidon par faqhr karein’ge.’²⁴⁶

Namaz padhte hue nigahein neechi chaahiyey, ye baat namaz me Allah ke saamne adab se khade hone ke qhilaaf hai ke namazi nazron ko ooncha kare ya idhar udhar dekhe.

Ummul Momineen Aishaؓ bayan kari hai ke main ne Rasool Allah ﷺ namaz me idhar udhar dekhne ke bare me sawal kiya to Aap ﷺ farmaya: ‘Namaz me idhar udhar dekhna bande ki namaz me shaitaan ka hissa hai.’²⁴⁷

Anas bin Maalikؓ bayan karte hain ke Rasool Allah ﷺ farmaya:

‘Logon ka kya haal hai ke wo namaz me apni nigahein oopar uthaate hain. - Aap ﷺ saqht tambeeh karte hue farmaya:

Log aisa karne se baaz aajaaein warna inki nazrein uchak lee (T: They will become blind) jaein’gi.’²⁴⁸

Namaz me tawajjo aur huzoor e qalb barqaraar rakhna itna hi zaroori hai ke aap ne neend ki shadeed talab ki maujoodgi me nafal padhne se manaa farmaya. Aishaؓ farmati hain ke Rasool Allah ﷺ farmaya: ‘Jo shaqs namaz mein oonghey (T: Slumber/a natural and periodic state of rest during which consciousness of the world is suspended) ise *chahiye* ke let jaae yahan tak key iski neend poori hojaae, jo koi neend mein namaz padhega to isko ma’aloom nahi hosakta ke wo Allah se ma’afee maang raha hai ya apne aapko bad dua de raha hai.’²⁴⁹

Isi tarha agar bhook lagi hao aur khaana bhi maujood ho to namaz me khaane ka qhayal aasakta hai, jis ki wajah se dil jamai ke saath namaz adaa karna mushkil hota hai to Rasool Allah ﷺ pehle khaana khaane ka hukam diya.

Abdullah bin Umarؓ bayan karte hain ke Rasool Allah ﷺ farmaya: ‘Jab tumhare saamne sham ka khana rakha jaae aur udhar namaz ke liye jama’at bhi khadi ho jaae to pehle khaana khaao aur namaz ke liye jaldi na karo yahan tak ke khane se faarigh ho jao. Ibne Umarؓ ke liye khaana laaya jaata aur jama’at bhi kahdi hojaati to wo

²⁴⁴ Bukhari: al Salah 374

²⁴⁵ Abu Dawood: al Salah 448) Imam Ibne Hibban ne Saheeh kaha

²⁴⁶ Abu Dawood: 449) Imam Ibne Qhuzaima ne V3 P281 Saheeh kaha

²⁴⁷ Bukhari: al Adhaan 751

²⁴⁸ Bukhari: 750

²⁴⁹ Bukhari: al Wuzu 212 – Muslim: al Salah lil Musaafileen 786

namaz ke liye nahi jaate the yahaan tak ke khane se faarigh hojate, hala'nke wo imam ki qiraa-at ki awaaz bhi sun rahe hote the.²⁵⁰

Namaz me dil jama' ai hi ki qhaatir Aap ﷺ hukam diya ke paqhana ya peshab ho to pehle is se faraaghat haasil karo.

Aaisha رضي الله عنها bayan farmati hain ke Nabi e Rahmat ﷺ farmaya: 'Jab khana maujood ho ya paqhana o peshab ki haajat ho to namaz nahi hoti.'²⁵¹

Bol o baraaz ke dabaao ki haalat me agar namaz padhega to namaz mein chain, khuzoo aur itmenaan haasil na hoga is liye Nabi e Rahmat ﷺ ne in se faraaghat haasil kare ko muqaddam farmaya.

Rasool Allah ﷺ namaz me qhashiyat Ilaahi ka you'n muzaahera hota tha ke 'Aap namaz padhte to Aap rone ki wajah se Aapke seene se chakki ke chalne ki see awaaz aati thi.'²⁵²

Hamei'n bhi namaz mein ye tasawwur dil o dimagh mein bithana chaahiye ke ham Allah Ta'ala ki baargah mein khade hain, zaahiri aur baatini taur par Allah ki taraf mutawajje rehna chaahiye aur gar shaitan hamei'n hamari namaz se ghaafil karna chahe to *Aauzu Billah* keh kar baaei'n (T: Left Side) 3 baar thuthkaar kar shaitan ko bhagana chaahiye.

Usmaan bin Abil A'aas رضي الله عنه ne Rasool Allah ﷺ dariyaft kiya ke aey Allah ke Rasool! Shaitaan meri namaz aur meri qhira-at ke darmiyan haael (T: *Shaitan comes between my qira-at & namaz, so I'm unable to concentrate*) hojaata hain aur qira-at me iltebaas paida karta hai?

Aap ﷺ farmaya: 'Is shaitan ka naam *Qhanzab* hai, jab tujhe is ka qhayal aae to *Aauzu Billah* ke kalimat padho aur baaei'n (T: *Left Side*) 3 baar thuthkaaro'

Usmaan bin Abil A'aas رضي الله عنه bayan karte hain ke main ne aisa hi kiya, chunache Allah Ta'ala ne ise (shaitaan ko) mujhe se door kardiya.²⁵³

Hamei'n namaz bahot hi khoobsurati ke saath padhni chaahiye, ba'az namazi rafa yadain karte hue hatho'n ko kandho'n tak buland nahi karte sirf haath ya ungliyo'n ko zara si harkat dena hi kaafi samajhte hain, ba'az namaz ki haalat me kabhi aastinei'n (T: *Sleeves*) utaarte hain aur kabhi is haalat mein namaz padhte hain ke inki aastinei'n oopar chadhi hui hoti hain, gharz namaz me la ibaaaliyat aur be-adabi ka mukammil muzahera kar rahe hote hain aur yehi log duniyawi hukumrano'n ke saamne jab khade hote hain to bade adab aur ehteraam se khade hote hain. Kya Allah Ta'al ke darbar me be adabi jaez ho sakti hai?!

Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ ne ek din namaz padhane ke ba'ad farmaya: 'Aey Falaa'n! tum apni namaz husn o khoobi ke saath kyou'n adaa nahi karte? Namazi jab namaz padhta hai to wo is baat ko kyou'n mad-de nazar nahi rakhte ke wok is tarha namaz padh raha hai? Halaan'ke namazi apne faaeede ke liye namaz padhta hai, aur Allah ki qasam! Main jis tarha aage dekhta hu'n isi tarha peeche dekhta hu'n.'²⁵⁴

²⁵⁰ Bukhari: al Adhaan 673 – Muslim 559

²⁵¹ Muslim: al Masaajid, Baab: Karahatis salah bi hazarit ta'am 560

²⁵² Abu Dawood: al Salah 904 – Nasai V3 P13

²⁵³ Muslim: al Salaam 2203

²⁵⁴ Muslim: al Salah 423

Auqaat e Namaaz

Allah Ta'ala farmata hai:

‘Beshak Momino’n Par Namaz Iske Muqarrara Auwqaat
Par Farz Ki Gai Hai.’²⁵⁵

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

Namaaz e Panchgaana ke auqaat:

Buraidaؓ se riwayat hai ke ek aadmi ne Nabi e Kareemؐ se namaz ke auqaat pooche, Aapؐ farmaya: ‘In do dino’n mein hamare saath namaz padh.’

Jab Sooraj ka zawaal hua to Aapؐ Bilalؓ ko Zohar ki azaan kehne ka hukam diya...

A’asr ki namaz ka hukam diya, jab sooraj buland, safed aur saaf tha...

Maghrib ki namaz ka hukam diya, jab sooraj ghuroob hua...

Isha ki namaz ka hukam diya jab surqhee ghaab hui aur..

Fajar ki namaz ka hukam diya jab fajar tuloo hui. (Ya’ani pancho’n namazo’n ko inke awwal waqt mein padhaya).

Doosre din Bilalؓ ko hukam diya ke zohar ki namaz acchi tarha thandee (kar) aur...

Asar ki namaz padhi jabke sooraj buland tha... aur is (awwal) waqt se taqhair ki jo is ke liye (pehle din) tha...

Maghrib ki namaz shafaq (sooraj ki surqhee) ghaab hone se pehle padhi aur isha ki namaz ek tehaai raat guzarne par padhi.

Fajar ki namaz (subha) raushan karke padhi (ya’ani namazo’n ko inke aaqhri auqaat mein padhaya) aur farmaya: ‘Tumhari namaz ke auqaat in dono’n waqto’n ke darmiyan hain jis ko tumne dekha.’²⁵⁶

Rasool Allahؐ farmaya: ‘Namaz Zohar ka waqt sooraj dhalne se shuroo hota hai aur (is waqt tak rehta hai) jab tak aadmi ka saaya iske qad ke baraabar na hojaae. (ya’ani A’asr ke waqt tak) aur namaz e A’asr ka waqt is waqt tak hai jab tak aftaab (T: Sun) zard na ho jaae. Namaz e Maghrib ka waqt is waqt kat hai jab tak shafaq ghaab na hojaae. Namaz e Isha ka waqt theek aadhi raat tak hai. Aur namaz e Fajar ka waqt tuloo e Fajar se lekar is waqt tak hai jab tak aftaab tuloo na ho.’²⁵⁷

Namaz e Fajar Andhere Mein:

Sayyada Aaishaؓ se riwayat hai: ‘Rasool Allahؐ namaz e Fajar padhte the, auratei’n (Masjid se Nabi e Akramؐ saath namaz padh kar) apni chhadaro’n mei’n lapti hui laut-teei’n to andhre ki wajah se pehchaani na jaati theei’n.’²⁵⁸

Ma’aloom hua ke Nabi e Rahmatؐ me awwal waqt namaz padha karte the. Agarche namaz ka waqt subha saadiq se sooraj tuloo hone tak hai. Lekin awwal waqt padhna afzal hai.

Ummul Momineen Aaishaؓ riwayat karti hai: ‘Rasool Allahؐ koi namaz is ke aaqhri waqt mein nahi padhi yaha’n tak ke Allah ne Aapko wafaat de di.’²⁵⁹

²⁵⁵ Surah an Nisaa 103

²⁵⁶ Muslim: al Masaajid 613

²⁵⁷ Muslim: al Masaajid 612

²⁵⁸ Bukhari: al Adhaan 867 – Muslim: al Masaajid 645

²⁵⁹ Behaqhee V1 P430 – Mustadrak Haakim V1 P190) Isko Imam Haakim aur Imam Zahabi ne Saheeh kaha

Is riwaayat se ma'aloom hua ke Nabe e Kareem ﷺ namaz awwal waqt adaa karte the. Albatta ba'az mawaqe par (shara'i uzar ki bina par) namaz taqhair se bhi adaa ki hai.

Rasool Allah ﷺ farmaya: 'Awwal waqt namaz padhna afzal amal hai.'²⁶⁰

Garam aur Sard Mausamo'n Mein Namaz e Zohar ke Auqaat:

Ek martaba garmi me Sayyadna Bilal ؓ ne Zohar ki azaan dena chhahi to Aap ﷺ farmaya: 'Thand ho jaane do (thaheer jao). Garmi ki shiddat ke josh se hai, garmi ki shiddat mein is waqt tak thehro ke teelo'n ke saae nazar aane lagei'n.'²⁶¹

Sayyadna Abu Huraira ؓ riwayat karte hain ke Rasool Allah ﷺ farmaya: 'Jab garmi saqth ho to namaz e Zohar thande waqt mein padho.'²⁶²

Thande waqt ka ye matlab nahi ke A'asar ki namaz ke waqt padho balke murad ye hai ke shiddat ki garmi mein sooraj dhalte hi fauran na padho, balke thodi der karlo. Yaha'n tak ke teelo'n ke saae nazar aane lagei'n.

Namaz e Juma Ka Waqt:

Sayyadna Anas ؓ se riwayat hai ke Nabe e Akram ﷺ ki namaz is waqt padhte jab suraj dhal jaata.²⁶³

Sahal Bin Sa'ad ؓ se riwayat hai ke ham Juma padhne ke ba'ad khana khate aur dopaher ka araam (Qheelula) (*T: short nap after lunch*) karte.²⁶⁴

Sayyadna Anas ؓ se riwayat hai ke aap Juma ki namaz sardiyo'n mein jaldi padhte aur saqth garmi mein der karte.²⁶⁵

Namaz e A'asr Ka Waqt:

Sayyadna Anas bin Maalik ؓ kehte hain: 'Rasool Allah ﷺ namaz e A'asr padhte the aur aftaab bulad (zardi ke baghair raushan) hota tha, agar koi shaqs namaz e A'asr ke ba'ad madeena shahar se 'A'awaali' (Madeena ki ek nawaahi bastiya'n) (*T: Village close to Madeena*) jaata to jab iske paas paho'nchta to sooraj abhi buland hota. Ba'az A'awaali Madeena se 4 kos ke faasle par waqe hain.'²⁶⁶

Anas ؓ riwayat karte hain ke Rasool Allah ﷺ farmaya: 'Munaafiq ki namaz A'asar ye hai ke wo baitha aftaab (ke zard hone) ka intezaar karta rehta hai. Yahaa'n tak ke jab wo zard hojata hai aur shataan ke do seengho'n ke darmiyan hojata hai. To wo namaz ke liye khada hojata hai aur 4 thongei'n maarta hai aur is mein Allah ko nahi yaad karta magar thoda.'²⁶⁷

Namaz e Maghrib Ka Waqt:

Salma ؓ riwayat karte hain ke Nabi e Kareem ﷺ hamrah aftaab ghuroob hote hi maghrib ki namaz adaa karliya karte the.²⁶⁸

²⁶⁰ Tirmizee: al Salaah 170

²⁶¹ Bukhari: Mawaaqeet as Salah 539 – Muslim 616

²⁶² Bukhari: mawaaqeet as Salah 533 – Muslim: al Masaajid 615

²⁶³ Bukhari: al Juma 904

²⁶⁴ Bukhari: al Juma 939 – Muslim: al Juma 859

²⁶⁵ Bukhari: al Juma 906

²⁶⁶ Bukhari: Mawaaqeet as salah 550 – Muslim: al Masaajid 621

²⁶⁷ Muslim: al Masaajid 622

²⁶⁸ Bukhari: Mawaaqeet as Salah 561

Namaz e Isha Ka Waqt:

Abdullah bin Umar ؓ riwayat hai ke ek Raat ham Rasool Allah ﷺ namaz e Isha ke liye intezaar karte rahe. Jab tehaai raat guzar gai to aap tashreef laae aur farmaya: ‘Agar meri ummat par gira’n na hota to main is waqt isha ki namaz padhata, phir muazzan ne takbeer kahi aur aap ne namaz padhai.’²⁶⁹

Rasool Allah ﷺ namaz Isha se pehle sona aur namaz Isha ke ba’ad guftagu karna naa-pasand karte the.²⁷⁰

Jaabir bin Abdullah ؓ riwayat karte hain Nabi e Rahmat ﷺ namaz mein kabhi taqhair farmate aur kabhi awwal waqt padhte jab log awwal jama’a hote to jaldi padhte aur agar log der se aate to Aap der karte.²⁷¹

Aimma e Masaajid Ko Namaz Awwal Waqt Padhani Chaahiye:

Abu Zar ؓ riwayat karte hain ke Rasool Allah ﷺ farmaya: ‘Tera kya haal hoga, jis waqt tujh par aise Imaam (hakim) ho’nge jo namaz mein der karei’nge ya is ke waqt se qaza karei’nge? Main ne kaha ke aap mujhe is haal mein kya hukam farmate hain?

Aap ﷺ farmaya: ‘Namaz ko is ke waqt par padh phir agar to is namaz (ki jama’at) ko in ke saath pale to (inke saath) dobara namaz padh le tehqheeq ye namaz ter liye nafil hogi.’²⁷²

Obaada bin Saamit ؓ riwayat karte hain ke Rasool Allah ﷺ farmaya: ‘Tehqheeq tum par mere ba’ad aise imam ho’nge jin ko ba’az cheezei’n waqt par namaz padhne se baaz rakhei’ngi. Yaha’n tak ke is ka waqt jaata rahega. Pas namaz waqt par padho (agar che tanha padhni padhe)

Ek Shaqs bola, aey Allah ke Rasool ﷺ main in ke saath bhi namaz padho’n?

Aap ne farmaya: Haa’n! agar tum chhaho.’²⁷³

Namaz ke Mamnua Auqaat:

Ibne Abbas ؓ farmate hain ke Nabe e Akram ﷺ ne subha (ki namaz) ke ba’ad namaz padhne se mana’a farmaya hatta ke sooraj khoob zaahir hojaae aur (namaz) A’asr ke ba’ad namaz padhne se mana’a farmaya hatta ke sooraj acchi tarha ghaaab hojaae.²⁷⁴

Uqbah bin A’amir ؓ kehte hain ke Rasool Allah ﷺ hamein teen waqto’n mein namaz padhne aur maiyyat dafar karte se mana’a farmaya:

1. Jab suraj tuloo horaha ho yaha’n tak ke buland hojaae.
2. Ain Dopaher ke waqt.
3. Jab sooraj ghuroob ho raha ho yaha’n tak ke poori tarah ghuroob ho jaae.²⁷⁵

Ibne Umar ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya ke ‘Sooraj ke nikalte waqt aur ghuroob hote waqt namaz na padh kyou’n ke sooraj shaitan ke seengho’n ke darmiyan se tulu hota hai.’²⁷⁶

Sayyadna Ali ؓ farmate hain ke ‘Rasool Allah ﷺ farmaya: ‘A’asr ke ba’ad namaz na padho illa ye ke sooraj buland ho.’²⁷⁷

²⁶⁹ Muslim: al Masaajid 639

²⁷⁰ Bukhari: Mawaaqeet as Salaah 568

²⁷¹ Muslim: al Masaajid 646

²⁷² Muslim: al Masaaji 648

²⁷³ Abu Dawood: as Salah 433

²⁷⁴ Bukhari: Mawaaqeet as Salah 581 – Muslim: Salah 826

²⁷⁵ Muslim: 831

²⁷⁶ Bukhari: 582 – Muslim: 828

²⁷⁷ Abu Dawood: al Tato’o 1274 – Nasaai 573) Ise Imam Ibne khuzaima, Imam Ibne Hibban aur Imam Haafiz Ibne Hajar ne Saheeh kaha

Is hadees se zaahir hai ke asar ke baad namaz ki mumaniat mutlaq nahi hai. Kareeb Maula ibne Abbasؓ se riwayat hai ke Rasool Allahﷺ ne A'sr ke ba'ad 2 raka'atein padhee'n, Aap se is ki wajah dariyaft ki gai to farmaya: Baat ye hai ke mere paas qabeela Abdul Qais ke log (ekhaam e deen seekhne ke liey) aaey the inho'n ne (ya'ani in ke saath meri masrufiyat ne) mujhe zohar ke baad ki 2 sunnato'n se baaz rakha. Pas ye wo dono'n thee'n. (jo main ne A'sr ke ba'ad padhi hain)²⁷⁸

Imam Shafaiؒ hadees se istedlaal karte hue Tahiyatul Masjid ya Tahiyatul Wuzu ki adaagee Fajar aur A'sr ki namaz ke baad bhi jaaez qarar dete hain. (check with original pdf)

Imaam Qadaamؒ ne A'sr ke baad sunnato'n ki qaza ke jawaaz par ye daleel bhi di hai ke A'sr ke baad ki mumaniat qhafeef (halki) hai. Jabke Ibne Hazam ne 23 Sahaaba Ikraamؓ (jin me Qhulafa e Araba aur kubaar Sahaaba shaamil hain) se A'sr ke baad 2 rakat padhna zikar kiya hai.

Fajar ke baad mumaniat ka aghaaz tuloo e fajar se hota hai. Jab fajar tuloo hogai to fajar ki sunnato'n ke alawa baaqi nawaafil mamnu hain.

Ibne Umarؓ ke ghulaam Yasaar bayan karte hain ke Ibne Umarؓ ne mujhe tuloo e fajar ke ba'ad (nafil) namaz padhte hue dekha to farmaya: Aey Yasaar! Ham is tarha (nafil) namaz padh rahe the ke Rasool Allahﷺ laae aur farmaya ke 'Jo log yaha'n maujood hain wo inlogo'n ko ye baat batadein ke tuloo e fajar ke ba'ad do raka'at (sunnato'n) ke alaawa koi namaz na padho.'²⁷⁹

Rasool Allahﷺ farmaya: 'Jis ne tuloo e aftaab (ke aghaaz) se pehle namaz e Fajar ki ek rakat padh li wo apni namaz poori kare. Aur jisne ghuroob e aftar (ke aghaaz) se pehle namaz e A'sr ki ek rakat padh li wo apni namaz poori kare, is ne Fajar aur A'sr ki namaz paali'²⁸⁰

Ye riwaayat is shaqs ke liye hai jo kisi sharai uzar ki wajah se let hogaya ho warna mahez susti ki bina par namaz ko is qadr let karna saraasar munafeqat hai.

Jubair bin Muta'amؓ se riwayat hai Rasool Allahﷺ farmaya: 'Aey Abd Munaaf ke beto! Raat ho ya din jis waqt bhi koi shaqs is ghar ka tawaaf karna chaahe aur namaz adaa karna chaahe ise mat roko.'²⁸¹

Maloom hua Fajar aur A'sr ki namaz ke baad mamnua auqaat mein bhi tawaf aur iske baad ki do rakat adaa ki jasakti hain.

Faut Shuda Namazein:

Sayyadna Anasؓ riwayat karte hain ke Rasool Allahﷺ farmaya: 'Jo shaqs namaz bhool jaae ya so jaae pas is ka kaffara ye hai ke jis waqt ise yaad aae is namaz ko padh le.'²⁸²

Is hadees se istedlal karte hue jamhoor ulama ne subha ki aur A'sr ki namaz ke baad faut shuda farz namaz ki adaagee jaaez samajhte hain aur Fajar aur A'sr ke baad nafil namaz padhna mana samajhte hain.

Is hadees se ye bhi maloom hua ke agar koi shaqs namaz padhna bhool jaae aur iska waqt guzar jaae to jis waqt yaad aae wo isi waqt poori namaz padhle aur isi tarha agar koi shaqs sojaae ya subha aankh hi aise waqt khule ke sooraj tulu ho chukka ho to jaagne wale ko isi waqt poori namaz padh leni chaahiyey aur is par kisi qism ka kaffara nahi hai.

²⁷⁸ Bukhari: al Sahoo1233 – Muslim: Salat ul Musafireen 834

²⁷⁹ Abu Dawood: al Tatoo 1278

²⁸⁰ Bukhari: Mawaqeeat as Salaah 579 – Muslim: al Masaajid 608

²⁸¹ Tirmizee: al Hajj 868

²⁸² Bukhari: Mawaqeeat as Salaah 597 – Muslim: al Masaajid 684

Qazaae umar wale masle ki shariat me koi asal nahi hai lehaza ye Bidat hai.

Abu Qataadaؓ se riwayat hai ke Rasool Allahﷺ ek safar me farmaya: ‘Aaj raat kaun hamari hifazat karega? Aisa na ho ke ham Fajar ki namaz ko na jaagei’n.

Bilalؓ ne kaha ke main qhayaal rakhunga phir inho’n ne mashirq ki taraf mu’n kiya aur (kuch der baad) Bilalؓ bhi ghaafil hokar so gae. Jab aftaab garam hua to jaage aur kahde hue. Rasool Allahﷺ Sahaaba bhi jaage.

Aapﷺ ne farmaya: Ount (*T: Camel*) ki nakeel pakad kar chalo, kyou’nke ye shaitan ki jagah hai.

Phir (nai jagah paho’nch kar) Rasool Allahﷺ Bilalؓ ko azan dene ka hukam diya. Bilalؓ ne azan di.

Nabi e Rahmatﷺ 2 rakatei’n padhien, baaqi logo’n ne bhi 2 sunnatei’n padhei’n phir Rasool Allahﷺ Fajar ki namaz padhai aur farmaya: Jo shaqs namaz bhool jaae ise jab yaad aae to namaz padh le.^{’283}

Qaraeen ikraam! Asal haqeeqat aap ne jaan li ke sooraj tuloo hokar garam ho chukka tha tab Sayyadna Bilalؓ ne azan di magar qawwalo’n ne ek aur hi qissa ghadliya:

Hazrat Bilal Ne Jab Tak Azaan e Sahar Na Di

Qhudrat Khuda Ki Deko Na Mutlaq Saher Hui

Is hadees se maloom hua ke ye qissa manghadat hai. (Note: Subha ki sunnatei’n padhne ka zikar Saheeh Muslim mein hai)

Nabi e Rahmatﷺ ke fa’al se bilkul wazeh hai ke neend se bedar hone par fauran namaz adaa ki jaae. Lehaza qaza namaz ki adaaigi ke liye iske baad wali namaz ke waqt ka intezar nahi karna chaahiyey. Balke aise shaqs ko sirf tauba o isteghfhar aur neki ke kamo’n mein sabaqat le jaane ka ehtemaam karna chaahiyey.

Jahaan Din Ya Raat Bahot Taweel Ho Wahaa’n Namaz Ke Auqaat:

Nawaaz bin Sama’anؓ se riwayat hai ke Rasool Allahﷺ farmaya: ‘Dajjal 40 din zameen par rahe ga is ka ek din 1 saal ke baraabar, 1 din Maheena ke baraabar, 1 din 1 hafta ke baraabar aur baaqi din aam dino’n ki tarha ho’nge.

Sahaabaؓ ne arz kiya jo din 1 saal ke baraabar hoga to kya is din 1 din ki namaz adaa karni hogi?

Aapﷺ ne farmaya: Nahi, balke tum andaze se namazei’n adaa karna.^{’284}

Maloom hua ke jin maqaamat par lambi muddat tak kabhi lagataar din aur kabhi lagataar raat hi rehti hai nez 24 ghante mein waha’n zawal aur ghuroob ka koi nizam na ho inhei’n 5 waqt ki namazei’n andaze se adaa karni hongy.

Namazei’n Majbooran Faut Ho Jaaei’n To Kaise Padhei’n?

Jabir bin Abdullahؓ se riwayat hai ke ghazwa qhandaq ke din Umarؓ ghuroob e aftaab ke baad quraish ko bura bhala kehte hue aae aur arz ki aey Allah ke Rasool main ne A’asr adaa nahi ki hatta ke sooraj ghuroob ho chukka hai.

Aapﷺ ne farmaya: wallah main ne bhi namaz A’asr adaa nahi ki. Phir ham sab maqaam e bathaan mein aae, ham ne wuzu kiya aur ghuroob e aftar ke baad pehle namaze e A’asr padhi phir namaz e Maghrib adaa ki.^{’285}

Maloom hua ke namazo’n ki tarteeb qaem rakhni chaahiyey.

²⁸³ Bukhari: Mawaqeeat as Salah 590 – Muslim: al Masaajid, 680

²⁸⁴ Muslim: al Fitan 2937

²⁸⁵ Bukhari: Mawaqeeat as Salah– Muslim 631

Rasool Allah ﷺ ne farmaya: ‘Koi shaqs ek kapde mein is tarha namaz na padhe ke is ke kandhe nange ho’n.’²⁸⁶

Maloom hua ke jo log ehram ki haalat mein haj ya umra ke mauqe par kandhe khol kar farz namaz adaa hain jabkey wo kandho’n ko dhaa’npne par qaadir hain to inki namaz durust nahi hui.

Is se maloom hua ke mard ke liye namaz ke dauran sar dha’npna waajib nahi warna Aap ﷺ kandhey ke saath sarka zikar bhi farmate, sar dha’npna ziyad se ziyada mustaheb hai, logo’n ko iski targheeb to dee jaasakti hai magar naa dha’npne par malaamat nahi karni chaahiyey.

Rasool Allah ﷺ Jaabir bin Abdullah ؓ se farmaya ke: ‘Agar namaz padhte hue ek hi kapda ho aur wo kushada ho to iltehaaf karo, ya’ani jism par lappet kar kandhe dhako aur agar tang ho to sir tehband banaao.’²⁸⁷

Jarhad ؓ riwayat karte hain ke Rasool Allah ﷺ ek dafa mere pass se guzre aur meri raan (*T: Thigh*) nangi thee, Aap ﷺ ne farmaya: raan ko dhako, beshak raan sharamgaah (*T: Something which is ment to be covered*) hai’.²⁸⁸

Umar bin Abi Salma ؓ bayan karte hain ke main ne Rasool Allah ﷺ Umme Salma ؓ ke gahr mein 1 hi kapde me lapte hue namaz padhte dekha (Aap ﷺ) ne is ki dono’n tarfei’n apne kandho’n par rakhee hui theei’n.²⁸⁹

Sahel ؓ se riwayat hai ke Sahaaba Ikraam ؓ Nabi e Kareem ﷺ ke saath namaz padhte aur wo apne tehbandon ko chote hone ke sabab apni gardano’n par baandhe hue hote the aur aurato’n se keh diya gaya tha ke jab tak mard seedhe hokar baith na jaaei’n is waqt tak tum apne sar sajde se na uthaana.²⁹⁰

Muhammad bin al Munkadar ؓ bayan karte hain ke maine Jaabir bin Abdullah ؓ ke paas aaya to wo ek kapde me lipte hue namaz padh rahe the aur inki chaadar (ek taraf) rakhi hui thee. Jab wo namaz se faarigh hue to ham ne in se kaha?

Aey Abu Abdullah! Aap ki chaadar padi rehti hai aur aap namaz padh lete hain?

To inho’n ne farmaya: haan! Main ne Nabi e Kareem ﷺ ko isi tarha namaz padhte dekha tha to main ne ye chhaha ke (aisa hi karu’n taake) tumhare jaise jaahil mujhe (is tarha padhte hue) dekh lein.²⁹¹

Abu Huraira ؓ se riwayat hai ke ek shaqs ne Rasool Allah ﷺ se poocha ke ek kapde mein namaz padhna kaisa hai?

Aap ﷺ ne farmaya: Kya tum me se har shaqs ke paas 2 kapde hain?

Phir is shaq ne (musalmano’n ki ghurbat ke zamane ke qhatme ke baad)

Sayyadna Umar ؓ se yehi masla poocha to aap ﷺ ne farmaya: Jab Allah ne tumhei’n wusa’at di to tum bhi wusa’at karo (yani namaz mein 1 se ziyada kapde pehno)²⁹²

Rasool Allah ﷺ ke saath auratei’n namaz e Fajr adaa kartei’n to wo apni chaadaro’n mein lipti hua karti theein.²⁹³

Aaisah ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘Baalegha aurat ki namaz odhni ke baghair qubool nahi hoti.’²⁹⁴

²⁸⁶ Bukhari: al salah 359 – Muslim al Salah 516

²⁸⁷ Bukhari 361 – Muslim 518 & 3010

²⁸⁸ Tirmizee: al Adab 2790

²⁸⁹ Bukhari: al Salah 354 – Muslim: al Salah 517

²⁹⁰ Bukhari: al Salah 362 – Muslim 441

²⁹¹ Bukhari: al Salah 370 – Muslim: az Zohod 3008

²⁹² Bukhari: 365 – Muslim 515

²⁹³ Bukhari: al Salah 372 – Muslim: al Masaajid 645

²⁹⁴ Abu Dawood: al Salah 641) Ise Imam Ibne Khuzaima aur Imam Ibne Hibban ne Saheeh kaha

Maloom hua ke aurat saraapa parda hai agar wo pindli, baazu ya sar khol kar namaz padhgi to iski namaz saheeh nahi hogi.

Rasool Allah ﷺ namaz mein nange paou'n (*T: Bare Foot*) khade hote aur kabhi Aap ne joota pehan rakha hota tha.²⁹⁵

Is waqt masjidon ke farsh kacche hote the aur juto'n ke talwe bhi hamwaar hote the jo zameen par ragadne se paak hojate the, aaj masjidon mein safei'n, dariyaa'n ya qaleen bhich gae hain. Aur juto'n ke talwo'n mein basa auqaat gandagi pha'ns jaati hai jo zameen par ragadne se nahi nikalti lehaza aaj agar koi shaqs jute pahen kar namaz adaa kara chaahe to ise tahaarat ka mukammil ehtemaam karna *chahiye* warna jute utarkar namaz padhe.

Nabi e Rahmat ﷺ ne farmaya: 'Yahoodiyo'n ki muqhalifat karo wo jute aur mauze pahen kar namaz adaa nahi karte.'²⁹⁶

Abu Saeed Qhudriؓ se riwayat hai ke Rasool Allah ﷺ Sahaba Ikraamؓ ko jamat karwarahe the ke aap ne apne juto'n ko utaara aur baey'n jaanib rakh diya, jab Sahaaba Ikraamؓ ne ye dekha to inho'n ne bhi apne jute utaardiey jab Aap namaz se faarigh hue to Aap ﷺ ne farmaya ke, 'Beshak mere paas Jibraeel aae aur inho'n ne mujhe bataya ke tumhare juto'n mein gandagi lagi hai, lehaza jab tum masjid mein aao to juto'n ko acchi tarha (ghaur se) dekh lo agar in mein najaasat nazar aae to inko zameen par acchi tarha ragdo phir in mein namaz adaa karo.'²⁹⁷

Ma'aloom hua ke jis ne naa-daa'nsta taur par jism ya kapdo'n ki najasat ke sath namaz adaa karli aur ise iska ilm namaz se faarigh hone ke baad hua to iski namaz saheeh hai.

Nabi e Rahmat ﷺ hain: 'Jab tum namaz adaa karo to juto'n ko daei'n ya baei'n na rakho balke qadmo'n ke darmiyan rakho. Kyou'nke tumhara baya'n doosre namazi ka daya'n hoga. Haa'n agar baei'n jaanib koi namazi na ho to baei'n jaanib rakh sakte ho.'²⁹⁸

Abdullah bin Abbasؓ ne Abdullah bin Haaris ko dekha ke wo peeche se balo'n ka joda bandh kar namaz padh rahe the.

Abdullah bin Abbasؓ uthe aur inke jode ko khol diya.

Jab ibe Haris namaz se farigh hue to ibne Abbasؓ ki taraf mutawajje hue aur kehne lege: mere sar se tumhein kya sarokaar tha? Ibne Abbasؓ ne kaha: Main ne Rasool Allah ﷺ ko ye farmate hue suna hai: 'Be shak is tarha ke aadmi ki misaal is shaqs ki si hai ke jo mashkei'n bandhi hue haalat mein namaz adaa kare.'²⁹⁹

Abdullah bin Abbasؓ se riwayat hai ke Rasool Allah ﷺ 7 haddiyo'n par sajda karne ka hukam diya gaya aur baal aur kapde ke samtne se mana kiya gaya hai.³⁰⁰

²⁹⁵ Abu Dawood: al Salah 653 – Ibne Majja: Iqamatis Salaah 1038)

Imam Tahaawi ne ise Mutawaatir kaha

²⁹⁶ Abu Dawood: 652) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

²⁹⁷ Abu Dawood: al Salah 650) Ise Imam Haakim, Imam Zahabi aur Imam Nawawi ne Saheeh kaha

²⁹⁸ Abu Dawood: al Salah 654, 655) Ise Imam Haakim, Imam Zahabi aur Imam Nawawi ne Saheeh kaha

²⁹⁹ Muslim: al Salah 492

³⁰⁰ Muslim: al Salah 490

Azaan o Aqaamat

Azaan ki Ibtadaa:

Rasool Allah ﷺ madeena tashreef laae to sawal paida hua ke namaz ke awqat ka elan kaise kiya jae? Kuch logo'n ne ye tajweez di ke namaz ke waqt buland maqam par aag raushan ki jaae ya naqoos bajaya jaae. Anasؓ ne farmaya: 'Baaz Sahaaba ne kaha aag jalaana ya naqoos bajaana yahood o nasaara ki mushabehat hai. Phir Bilalؓ hukam diye gae ke azan ke kalimat 2-2 baar kahei'n aur takbeer (aqaat) ke kalimat 1-1 baar kahei'n siwaae '**Qad Qaamatis Salah**' ke.³⁰¹

Azaan Ke Juft Kalimaat Aur Takbeer Ke Taaq Kalimaat:

Abdullah bin Zaidؓ bayan karte hain ke Rasool Allah ﷺ naqoos tayyar karne ka hukam diya taakey logo'n ko namaz ke liye jama kiya jaasake, main soya hua tha ke main ne qhuwab mein 1 admi ko dekha jo naqoos uthae hue tha main ne kaha aey Allah ke bande! Kya tu naqoos beche ga. Is ne poocha ke tum is ka kya karoge. Maine kaha ham namaz ke liye logo'n ko jama karei'n ge, is ne kaha main tujhe aisi baat na sikhaou'n jo is se behtar ho, main ne kaha kyou'n nahi! Is ne kaha you'n kaho:

Allahu Akbar Allahu Akbar - Allahu Akbar Allahu Akbar

أكبر الله أكبر الله أكبر الله أكبر الله

Ashadualla ilaaha illallah - Ashadualla ilaaha illallah

اشهد ان لا اله الا الله اشهد ان لا اله الا الله

Ashadu anna Muhammadar Rasoolullah - Ashadu anna Muhammadar Rasoolullah

اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله

Haiyya A'alas Salaah - Haiyya A'alas Salaah

حي على الصلوة حي على الصلوة

Haiyya A'alal Falaah - Haiyya A'alal Falaah

حي على أفلاح حي على أفلاح

Allahu Akbar - Allahu Akbar

الله أكبر الله أكبر

Laailaaha Illallah

لا اله الا الله

Phir jab takbeer (T: Aqaamat) kehni ho to you'n kaho:

Allahu Akbar Allahu Akbar

أكبر الله أكبر الله

Ashadualla ilaaha illallah

اشهد ان لا اله الا الله

Ashadu anna Muhammadar Rasoolullah - Ashadu anna Muhammadar Rasoolullah

اشهد ان محمدا رسول الله

Haiyya A'alas Salaah - Haiyya A'alas Salaah

حي على الصلوة

Haiyya A'alal Falaah - Haiyya A'alal Falaah

حي على أفلاح

Qad Qaamatis Salaah - Qad Qaamatis Salaah

قد قامت الصلاة قد قامت الصلاة

Allahu Akbar - Allahu Akbar

الله أكبر الله أكبر

Laailaaha Illallah

لا اله الا الله

³⁰¹ Bukhari: al Azaan 603 – Muslim: al Salah 378

Main subha to Nabe e Akram ﷺ paas aaya aur apna qhwaab sunaya.

Aap ﷺ farmaya: Tum bilal ke saath khade ho aur isko batlaao jo tum ne dekha wo buland awaaz wala hai.

Jab Bilal ؓ ne azaan di to Umar ؓ jaldi se masjid aae aur arz ki aey Allah ke Rasool! Is zaat ki qasam jis ne aapko haq ke saath bheja hai main ne bhi qhuwab mein iski maanind dekha hai. Rasool Allah ﷺ Allah ki tareef ki.³⁰²

Abdullah bin Umar ؓ farmate hain Rasool Allah ﷺ ke zamane mein azan ke kalimaat 2-2 baar aur takbeer ke kalimat 1-1 baar the siwae is ke, ke muezzin *Qad Qaamatis Salaah* 2 baar kehta tha.³⁰³

Doheri Azaan Aur Doheri Aqaamat:

Azaan mein shaadat ke 4 kalimaat pehle dheemi awaaz se kehna aur phir dobara buland awaaz se kehna tarjee kehlata hai. Abu Mazoorah ؓ se riwayat hai ke Rasool Allah ﷺ bazaar e qhud mujhe azaan sikhai. Aap ne inhei'n azaan ke 19 aur aqaamat ke 17 kalimat sikhae. Pas Nabi e Akram ﷺ farmaya (Azan is tarha) kaho:

Azaan You'n Kaho

Allahu Akbar Allahu Akbar
Allahu Akbar Allahu Akbar
Ashadualla ilaaha illallah - Ashadualla ilaaha illallah
Ashadu anna Muhammadar Rasoolullah - Ashadu anna
Muhammadar Rasoolullah
Haiyya A'alas Salaah - Haiyya A'alas Salaah
Haiyya A'alal Falaah - Haiyya A'alal Falaah
Allahu Akbar - Allahu Akbar
Laailaaha Illallah

Aqaamat You'n Kaho

Allahu Akbar Allahu Akbar
Allahu Akbar Allahu Akbar
Ashadualla ilaaha illallah - Ashadualla ilaaha illallah
Ashadu anna Muhammadar Rasoolullah - Ashadu anna
Muhammadar Rasoolullah
Haiyya A'alas Salaah - Haiyya A'alas Salaah
Haiyya A'alal Falaah - Haiyya A'alal Falaah
Qad Qaamatis Salaah - Qad Qaamatis Salaah
Allahu Akbar - Allahu Akbar
Laailaaha Illallah³⁰⁴

Muslim ki riwayat mein shuroo mein Allahu Akbar do dafa hai jabke Abu Dawood ki riwayat mein Allahu Akbar 4 dafaa hai.

Ya'ani doheri azaan aur doheri aqaamat sikhai magar afsos ke baaz log mahez apne fiqahi maslak ki pairwee mein intehaai be insaafi se kaam lete hue ek hi hadees mein bayan shuda doheri aqaamat par hamesha amal karte hain magar doheri azan hamesha chhod dete hain (kabhi nahi kehte) halaa'nke azan o aqaamat ko *dohra* ya *ekhera* kehna, dono'n tarha sunnat se saabit hai. Is se maloom hua ke jab tak musalman kisi maqhsos fiqha ke taqleedi bandhano'n se rihai nahi paata wo ataa-at Rasool ﷺ ka haq adaa nahi kar sakta lehaza behtar ye hai ke kisi masla mein muqhtalif aimma ke dalaael ka muwazena na karke koi raae qaaem ki jaae. Maana ke ek taalib e ilm ke liye aisa karna mushkil hai, magar ulama ikram muqallid ban kar tasweer ka sirf ek ruqh logo'n ko kyou'n dikhate hain? Zara sochei'n...

³⁰² Abu Dawood: al Salah 499 – Ibne Majja: al Azaan 706) Ise Imam Ibne Hibban 287, Imam Tirmizee aur Imam Nawawi ne Saheeh kaha

³⁰³ Abu Dawood: al Salaah 510 & 511 – Nasaai 668 – Daarmi V1 P 270 – Haakim V1 P 197 & 198) Imam Zahabi aur Imam Nawawi ne ise Saheeh kaha

³⁰⁴ Muslim: al Salah 379 – Abu Dawood: al Salaah 502

Fajr Ki Azaan Mein Izaafa:

Abu Mahzooraؓ kehte hain ke Rasool Allahﷺ in ko azan ki taleem di aur farmaya ke: ‘Fajar ki azan mein **حى على الصلاة خير من النوم** *Haiyya A’alal Falaah* ke baad do baar ye kalemaat ziyada kahei’n **As Salaatu Qhairum Minan Naum** namaz neend se behtar hai.’³⁰⁵

Anasؓ farmate hain ke subha ki azan mein **حى على الصلاة خير من النوم** *Haiyya A’alal Falaah* ke baad **As Salaatu Qhairum Minan Naum** 2 dafaa kehna sunnat hai.³⁰⁶

Abdullah bin Umarؓ farmate hain fajar ki pehli azan mein **الصلاة خير من النوم** ‘**As Salaatu Qhairum Minan Naum**’ 2 dafa kaha jaae.³⁰⁷

Ibne Abbasؓ ne baarish ke din apne muezzin se kaha ke **حى على الصلاة** *Haiyya A’alas Salaah* ki bajaae **Assalaatu fir Rihaal** ya **Sallu fee Buyootikum** apne gharo’n mein namaz adaa karo, kaho aur farmaya: Rasool Allahﷺ aisa hi kiya, juma agar che farz hai magar mujhe pasand nahin ke tum keechad aur mitti mein (masjid) chalo.³⁰⁸

Is se maloom hua ke azan ke kalimat mein **As Salaatu Qhairum Minan Naum** kehna ya **Assalaatu fir Rihaal** kehna azan mein izaafa nahi hai, balke ahed e nabuwwat ki sunnat hai. Lehaza ise azan ke andar man pasand izaafon k daleel banana durust nahi hai.

Azaan Ke Fazaael:

Abu Saeed Khudriؓ riwayat karte hain ke Rasool Allahﷺ farmaya: ‘Jab tum bhed bakriyo’n mein ho ya dehat mein to namaz ke liye azaan do aur apni awaaz buland karo kyou’nke muezzin ki awaaz ko jinnaat insaan aur jo-jo cheez sunti hai wo qiyamat ke din is ke liye gawahi degi.’³⁰⁹

Nabe e Kareemﷺ ne farmaya: ‘Muazzin ke liye sawaab hai is shaqs ke sawaab ke baraabar jis ne (azaan sunkar) namaz padhi.’³¹⁰

Mafhoom ye hua ke muezzin ki awaaz sunkar jitney aadmi masjid mein aakar namaz padhei’nge. In sabko apni apni namaz ka poora sawab to milegahi, magar muezzin tamam namaziyo’n ke sawab ke baraabar mazeed ajar paeyga. Kyou’nke isne inko namaz ki taraf bulaya tha.

Muawiyaؓ se riwayat hai ke main ne Rasool Allahﷺ se suna: ‘Qiyamat ke din azan dene walo’n ki gardanei’n lambi hon’gi (ya’ani Allah ka naam buland karne ki wajah se wo numaya’n ho’nge).’³¹¹

Abu Hurairaؓ se riwayat hai ke Rasool Allahﷺ farmaya: ‘Jab namaz ke liye azan di jaati hai to shaitan peeth pher kar bhaag jata hai. Jab azan khatam hojati hai to phir aajata hai aur namazi ke dil me was-wase daalta hai. Falaan’ falaan’ baat yad kar yaha’n tak ke aadmi ko pata nahi chalta ke isne kis qadr namaz padhi.’³¹²

Oqba bin Amerؓ se riwayat hai ke Rasool Allahﷺ farmaya: ‘Tumhara parwardigar bakriya’n charane wale par ta’ajjub karta hai jo pahad ki choti par rehkar azan deta hai aur namaz padhta hai. Allah Ta’ala farmata hai: **Mere Bande Ko Dekho Jo Namaz Ke Liye Azan Deta Aur Aqamat Kehta Hai Aur Mujhse Darta Hai Maine Isko Baqsh Diya Aur Jannat Mein Daaqil Kiya.**’³¹³

³⁰⁵ Abu Dawood: al Salaah 501 – Nasai 633) Imam Ibne Qhuzaima aur Imam Nawawi ne Saheeh kaha

³⁰⁶ Ibne Qhuzaima 386 – Behaqee V1 P 423) Ise Imam Ibne Qhuzaima ne Saheeh kaha

³⁰⁷ Baheqee V1 P 423) Ise Imam Ibne Hajar ne Hasan kaha

³⁰⁸ Bukhari: al Azan 668 – Muslim: Salaatul Musafireen 699

³⁰⁹ Bukhari: al Azaan 609

³¹⁰ Nasaai V2 P13, 646: al Azaan) Ise Imam Munzari ne Jaiyyad kaha

³¹¹ Muslim: al Salah 387

³¹² Bukhari: al Azan 608 – Muslim: al Salah 389

³¹³ Abu Dawood: Salaatus Safar 1230) Ise Imam Ibne Hibban ne Saheeh kaha

Azaan Ka Jawaab:

Umar Farooqؓ riwayat karte hain ke Rasool Allahﷺ farmaya:

‘Jab muezzin kahe اَكْبَرُ اللهُ *Allahu Akbar* pas tum bhi kaho اَكْبَرُ اللهُ *Allahu Akbar*,

Phir jab muezzin kahe اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ *Ash-hadu alla ilaaha illallah* to tum bhi kaho اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ *Ash-hadu alla ilaaha illallah*,

Phir jab muezzin kahe اَشْهَدُ اَنْ مُحَمَّدًا رَسُوْلُ اللهِ *Ash-hadu anna Muhammadur Rasool Allah* tum bhi kaho اَشْهَدُ اَنْ مُحَمَّدًا رَسُوْلُ اللهِ *Ash-hadu anna Muhammadur Rasool Allah*,

Phir jab muezzin kahe لَا اِلهَ اِلَّا اللهُ *Laa Haula Wala Qhuwwata Illa Billah*,

Phir jab muazzin kahe لَا اِلهَ اِلَّا اللهُ *Laa Haula Wala Qhuwwata Illa Billah*,

Phir jab muazzin kahe اَكْبَرُ اللهُ *Allahu Akbar* pas tum bhi kaho اَكْبَرُ اللهُ *Allahu Akbar*,

Phir jab muazzin kahe لَا اِلَهَ اِلَّا اللهُ *Laa Ilaaha illallah* to tum kaho لَا اِلَهَ اِلَّا اللهُ *Laa Ilaaha illallah*

Jo shaqs apne sadq dil se muazzin ke kalimat ka jawab dega to (jawab ki barkat se) bahisht (T: Jannat) mein daaqhil hojaaega.³¹⁴

Hafiz ibne Hajar رحمه الله farmate hain الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ *Assalatu Qhairum Minan Naum* ke jawaab mein صدقت وبررت *Sadaqhta wa Bararta* ke alfaz ki koi asal nahi. Lehaza Fajr ki azan mein الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ *Assalatu Qhairum Minan Naum* ke jawab mein bhi yehi kalma kehna chaahiye ya’ani الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ *Assalatu Qhairum Minan Naum*.

Takbeer ke dauran ya baad mein اقامتها الله وادامها *Aqhamah Allahu wa Adamahaa* kehne wali Abu Dawood ki riwayat ko Imam Nawawi رحمه الله ne Zaeef kaha hai (Al Majmua). Ise Hafiz Ibne Hajar رحمه الله ne bhi Zaeef kaha hai.

Azan Ke Baad Ki Duaei’n:

1. Abdullah bin Umru bin A’aasؓ riwayat karte hain ke Rasool Allahﷺ farmaya: ‘Jab tum muazzin (ki awaz) suno to tum muazzin ko jawab do aur jab azan khatam ho jaae to phir mujh par darood bhejo pas jo mujh par ek baar darood bhejta hai Allah is par 10 baar rahmat bhejta hai.’³¹⁵

Pas sab musalman mardo’n aur aurato’n ko chaahiye ke jab muazzin azan qhatam kare to 1 baar darood shareef padhei’n.

Allahumma Sau-lli A’ala Muhammadin waA’ala Aaali Muhammadin Kama Sau-llaita A’alaa Ibrahima waA’ala Aaali Ibrahiman Innaka Hameedum Majeed.

Allahumma Baarik A’ala Muhammadin waA’ala Aaali Muhammadin Kama Baarakta A’alaa Ibrahima waA’ala Aaali Ibrahiman Innaka Hameedum Majeed.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ عَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرٰهِيْمَ وَ عَلٰى آلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرٰهِيْمَ وَ عَلٰى آلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ

Ya Ilaahi rahmat bhej Muhammadﷺ aur aale Muhammad par jaise rahmat bheji Tune Ibraheem عليه سلام aur aale Ibraheem par beshak Tu ta’areef kiya gaya, buzrugi wala hai.

Ya Ilaahi barkat bhej Muhammadﷺ aur aale Muhammad par jaise barkat bheji Tune Ibraheem عليه سلام aur aale Ibraheem par beshak Tu ta’areef kiya gaya, buzrugi wala hai.³¹⁶

³¹⁴ Muslim: al Salah 385

³¹⁵ Muslim: al Salah 384

³¹⁶ Bukhari: Ahadees al Ambiya 3370 – Muslim 406

2. Jabirؓ riwayat karte hain ke Rasool Allahﷺ farmaya: ‘Jo shaqs (azan ka jawab de aur phir) azan khatam hone par ye dua padhe iske liye qiyamat ke din meri shafa’at waajib hogai hai.’

Allahumma Rabba Haazihid Da’awatit Taammati wa
 Saulaatil Qaaimah Aaati Muhammadal Waseela wal
 Fadheela Waba’asu Maqaamam Mahmoodallazi wa
 A(d)tta. (T: here ‘D’ is silent)

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا
 الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ

Is poori pukar (azan) ke aur (qiyamat tak) qaem rehne wali namaz ke Rab! Muhammadﷺ ko waseela aur buzrugi ataa farma aur inhei’n maqaam e mehmood mein paho’ncha jiska tune inse wa’ada kiya hai.³¹⁷

Waseela Ki Tashreeh: Waseela ke muta’alliq qhud Rasool Allahﷺ farmate hain: ‘Tehqeeq waseela bahisht mein ek darja hai jo sirf ek bande ke laaeq hai aur main ummeed rakhta hu’n ke wo banda main hi hu’n. Pas jis ne (azan ki dua padhkar) Allah se mere liye waseela maanga iske liye (meri) shafa’at waajib hogai.’³¹⁸

Nabi e Rahmatﷺ irshad se maloom hua ke waseela bahisht mein ek buland o baala darje ka naam hai.

Dua e Azan mein Izaafa:

Masnoon dua e azan mein baaz logo’n ne chand alfaz badha rakhe hain aur wo alfaz marwajja kutub e namaz mein bhi maujood hain. Dua e masnoon ke jumla **wal Fadheela** ke baad **wad Darajatar Rafea’ah** ki ziyadati karte hain aur aage **wa A(d)tta** ke qhalis doodh mein **warzuqhna Shafa’ah Yaumal Qiyaama** ka paani mila rakha hai aur phir aqheer mein masnoon dua ke andar **Ya Arhamur Rahimeen** ke amezish (T: has been mixed) hai.

Afsos! Kya Nabeﷺ farmooda dua mien ye qhami rehga thee jo baad ke logo’n ne apne izaaf se poori ki hai? Musalmano’n ko Rasool Allahﷺ farman e paak mein kami ya beshi karne ke tasawwur se kaa’np uthna chaahiyey. Nabi e Akramﷺ ne raat ko baa wuzu hokar sone se pehle padhne ke liye ek dua bataai. Baraa bin A’azibؓ padh kar suai to **Bi Nabiyyika** ki jagah **Bi Rasoolika** ya’ani Nabi ki jagah Rasool kaha, to Nabi e Rahmatﷺ farmaya ke mere batae hue lafz Nabi ko Rasool se mat badlo balke **Bi Nabiyyika** hi kaho.³¹⁹

Isse maloom hua ke masnoon dua ei’n aur wird **Tauqheefi** (Allah ki taraf se) hain aur inki haisiyat ibaadat ki hai lehaza in mein kami beshi jaaez nahi, lehaza (kisi qareena ya daleel ke baghair) mutakallim ke seeghe to jama’a ke seeghe se badalna durust nahi hai iski bajaee behtar ye hai ke mutakallim ka seegha hi bola jaae albatta niyyat mein ye rakha jae ke main yehi dua falaa’n falaa’n ke haq mein bhi kar raha hu’n. Nez masnoon dua o’n aur aaraad ke hote hue qhud saaqhta Arbi dua o’n, wazeefo’n aur daroodo’n ka iltezaam karna durust nahi hai aur agar inke kuch alfaz Shirk, Kufr ya Bidat par mushtamil ho’n to is surat mein inka padhna qhattai taur par Haraam hojata hai, lekin afsos ke jaahil log rozana A’alas Subha (T: early morning) paabandi ke sath **Darood e Taaj**, **Darood e Lekhi** aur **Darood e Hazaari** waghair ki ‘tilaawat’ karte hain. Allah ham sab ko hidayat de. Aamin.

3. Sa’ad bin Abi Waqqasؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Jo shaqs muazzin (ki azan) sunkar ye dua padhe to iske gunah baqsh deiy jae’nge. Dua ye hai:

³¹⁷ Bukhari: al Azan 614

³¹⁸ Muslim: al Salah 384

³¹⁹ Bukhari: al Wuzu 247 – Muslim: al Zikr wa Ad-Dua 2710

Ashadu alla ilaaha illal lahu wahdahu laa shareeka lahu wa anna Muhammadan A'abduhu wa Rasooluhu, Razeetu billahi rabbaou'n wa biMuhammadin Rasoola wa bil Islaami deena.'

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

Main gawaahi deta hu'n ke Allah ke siwa koi (saccha) ma'abood nahi wo ek hai iska koi shareek nahi aur tehq-e Muhammad ﷺ iske bande aur Rasool hain. Main Allah ke Rab hone aur Muhammad ﷺ ke Rasool hone aur Islam ke Deen hone par raazi hu'n.³²⁰

Azaan aur Aqaamat Ke Masa'el:

- Har namaz ke waqt azan deni chaahiye. Rasool Allah ﷺ ne farmaya: 'Jab namaz ka waqt aae to tum mein se koi ek azan kaho. Aur tum mein se bada imaamat karae.'³²¹
- Bilal ؓ azan kehte hue kano'n mein ungliya'n daalte the.³²²
- Bilal ؓ **Haiyya A'alas Salah** kehte hue mu'n daey'n (*T: towards right side*) pherte the aur **Haiyya A'alal Falah** kehte waqt baey'n (*T: towards left side*) pherte the.³²³
- Usman bin Abil A'aas ؓ ki riwayat hai ke Nabi e Akram ﷺ inki qaum ka Imam muqarrar kiya aur farmaya: 'Muazzin wo muqarrar kar jo azan par mazdoori na le.'³²⁴
- Muazzin wo muqarrar karna *chahiye* jo buland awaaz wala ho. Abdullah bin Zaid ؓ kehte hain ke Rasool Allah ﷺ inhei'n farmaya: Bilal ko azan sikhao kyou'nke wo tumse buland awaaz hai.³²⁵
- Ek Sahaabiya ؓ farmati hain ke masjid ke qareeb tamam gharo'n se mera makan oucha tha aur Bilal is (makan) par (khade hokar) Fajr ki azan dete the.³²⁶
- Abdullah bin Umru ؓ riwayat karte hain ke Rasool Allah ﷺ ne ek admi ko farmaya: 'Jaise muazzin kehta hai tu bhi isi tarha jawab de phir jab to jawab se faarigh ho jaae to (dua) maang! To diya jaaega.'³²⁷
- Beemariyo'n aur wabaa ke mauqe par log ghar ghar azanei'n dete hain ye sunnat se saabit nahi. Kyou'nke is silsile mein pesh ki jaane wali tamam riwayat za'ef hain.
- **Assalatu Qhairum Minan Naum** ke alfaz siwae Fajr ke kisi aur azan mein nahi kehne chaahiye.
- Aqaamat, Azan ke fauran ba'ad nahi honi chaahiye, kyou'nke Nabi e Rahmat ﷺ farmaya ke 'Azan aur Takbeer ke darmiyan nafil namaz hai. Aap ne 3 baar ye kalimat kahe phir farmaya: Jiska dil chaahe (namaz padhe)'.³²⁸
- Subha saadiq se kuch der pehle bhi ek azan hai Nabi e Rahmat ﷺ ne farmaya: 'Tumhei'n Bilal ki azan sehri khane se na roke kyou'nke wo rat o azan dete hain taake tahajjud padhne wala laut aae aur sone wala qhabardar hojaae.'³²⁹
- Is azan aur namaz e Fajr ki azan mein itna waqfah nahi hota tha jitna ke aajkal kiya jata hai. Abdullah bin Umar ؓ farmate hain: Dono'n muazzino'n ke darmiyan sirf is qadr waqfah hota tha ke ek azan dekar utarta aur doosra azan ke liye chadh jaata³³⁰

³²⁰ Muslim: al Salah 386

³²¹ Bukhair: al Azan 628 – Muslim: al Masaajid 674

³²² Bukhair: al Azan 198

³²³ Bukhari: al Azan 634 – Muslim: al Salah 503

³²⁴ Abu Dawood: al Salah 531 – Tirmizee: al Salah 209) Ise Imam Haakim

V1 P199 & 201 aur Imam Zahabi ne Saheeh kaha

³²⁵ Abu Dawood: 499 – Tirmizee: 189

³²⁶ Abu Dawood: al Salah 519) Imam Ibne Hajar ne Hasan kaha

³²⁷ Abu Dawood: al Salah 524) Ise Imam ibne Hibban ne Saheeh kaha

³²⁸ Bukhari: al Azan 623 – Muslim: Salatul Musafireen 838

³²⁹ Bukhari: al Azan 621 – Muslim: al Siyaam 1093

³³⁰ Muslim: 1092

- Nabi e Rahmat ﷺ farmaya: ‘Jab Aqaamat hojaye to farz namaz ke alaawa koi namaz nahi hoti.’³³¹

Agar koi jamat ki parwah na karte hue sunnatei’n padhega to phir ‘*Neki Barbaad Gunah Laazim*’ wala muhawera poora hojaye. Lehaza namaziyo’n ko chaahiyey ke agar wo tassahud ke qareeb na paho’nche hue ho’n to fauran sunnatei’n todh kar jamat ke saath shamil ho jaei’n haa’n agar koi shaqs yehi namaz is se phele jamat ke sath ada kar chukka ho to phir wo sunnatei’n jaari rakh sakta hai, wallah a’alam.

- Rasool Allah ﷺ farmaya: Jab aqaamat kahi jaye to saf mein shamil hone ke liye na bhago balke wiqar ke saath chalte hue aao, jo namaz tum (Imam ke sath) paalo wo padhlo aur jo reh jaye ise baad mein poora karo.³³²
- Ek shaqs azan sunkar masjid se nikla Abu Hurairaؓ ne farmaya ke be shak is shaqs ne Abul Qasimؓ naa-farmarni ki.³³³ Sharai uzar ya namaz ki taiyyari ke silsile mein baahar jana pade to jaez hai.
- Nabi e Akram ﷺ ne farmaya: ‘Jo namaz ka iraada kare to goya wo namaz hi mein hai.’³³⁴

Ya’ani agar wo bila wajah susti se kaam na le to jab tak wo namaz nahi padh leta, ise namaz ka sawab musalsil mil raha hota hai, wallah a’alam.

- Hameed riwayat karte hain ke main ne Saabit Banaani se poocha: Kya namaz ki aqaamat ho jane ke baad Imam batei’n kar sakta hai? To inho’n ne mujhe Anas bin Malikؓ hadees bayan ki ke ek martaba namaz ki aqaamat ho chuki thi, itne me ek shaqs aaya aur Nabi e Rahmat ﷺ batei’n karta raha.³³⁵
- Ek dafa namaz ki aqaamat hogai, logo’n ne safei’n baraabar kar lei’n, itne mein Rasool Allah ﷺ yaad aaya ke aap Jumbi hain, Aap ne logo’n se kaha, apni jagah khade raho. Phir Aap ne (ghar jaakar) ghusl farmaya: aur jab Aap wapas tashreef laae to Aapke sar se paani tapak raha tha, phir Aapne namaz padahi.³³⁶

Bhooljaana insaani kamzori hai Aap ﷺ the, isi liye bhool gae. Ye bhi saabit hua ke bhoolna shaan e risaalat ke qhilaf nahi hai.

³³¹ Muslim: Salat al Musafireen 710

³³² Bukhari: al Azan 636 – Muslim 602

³³³ Muslim: al Masaajid 655

³³⁴ Muslim: al Masaajid 602

³³⁵ Bukhari: al Azan 643 – Muslim 376

³³⁶ Bukhari: al Azan 640 – Muslim: al Masaajid 605

Allah Ta'ala ne farmaya:

‘Apna Cehra (namaz ke liey) Masjid Haram Ki Taraf
Pherlo’³³⁷

قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Jab farz namaz ada karna maqsood hota to Rasool Allah ﷺ sawari se utarte aur qibla ruqh khade hojate.³³⁸

Qibla ke bare mein Nabi e Akram ﷺ irshad hai ke: Mashriq aur Maghrib ke darmiyan (Junub ki taraf) tamam simt qibla hai.³³⁹

Madeena se Ka'aba junoob ki taraf hai is liye Aap ne mashriq o maghrib ke darmiyan qibla ka ta'ayyun farmaya hamare liye Pakistan aur Hindustan mein shimal aur junub ke darmiyan maghrib ki taraf tamam simt qibla hai. taakey ummat tangi mein muhtela na ho. Albatta qibla ki simt ka yaqeeni ilm hojane ke baad qibla ruqh hona zaroori hai.

Nabi e Rahmat ﷺ se safar ki farzo'n ke alawa raat ki namaz apni sawari par ishare se padhte the jis taraf sawari ka ruqh hota idhar hi aapka mu'n hota tha. Aur sawari par hi witar padhte the.³⁴⁰

Aur kabhi Nabi e Rahmat ﷺ ka ye ma'amool bhi dekhne mein aata ke jab ountni par nawafil ada karne ka irada farmate to ountni ka mu'n qibla ruqh karte aur takbeer tehreema kehkar namaz shuroo farmadete iske ba'ad nawafil adaa farmate rehte jis taraf bhi sawari ka ruqh hota.³⁴¹

Is surat mein Aap rukoo aur sajda sar ke ishare se karte albatta sajda ki halat mein ruku ki nisbat sarko ziyada jhuka lete.³⁴²

Qibla ki janib qabar hone ki surat main waha'n se hat kar namaz ada karni chaahiye. Aap ﷺ farmaya ke: ‘Qabro'n ki janib mu'n karke namaz adaa na karo aur na qabro'n par baitho.’³⁴³

Agar koi namazi ghair qibla ki taraf mu'n karke namaz padh raha hua aur ise koi namaz ki haalat mein saheeh qibla ki ittela de to ise namaz hi main apna ruqh badal lena chaahiye.

Baraa bin A'azib ؓ se riwayat hai ke Rasool Allah ﷺ baitul muqaddas ki taraf 16 ya 17 maheene tak mu'n karke namaz padhi phir Allah Ta'ala ne Ka'aba ki taraf mu'n karne ka hukam diya, ek shaqs ne Rasool Allah ﷺ peeche (Ka'aba ki taraf mu'n karke) namaz padhi phir is ne ansaar ke kuch logo'n ko A'asr ki namaz baitul muqaddas ki taraf padhte hue dekha to kaha main gawahi deta hu'n ke main ne Rasool Allah ﷺ peeche Ka'abe ki taraf mu'n karke namaz padhi. Ye sun kar wo log (namaz hi mein) Ka'aba ki taraf ghoom gae.³⁴⁴

³³⁷ Al Baqra 144

³³⁸ Bukhari: Taqseer al Salah 1099

³³⁹ Tirmizee: al Salah 342 Is Hadees ko Imam Tirmizee ne Hasan Saheeh kaha

³⁴⁰ Bukhari: al Witr 1000 – Muslim: Salat al Musafireen 700

³⁴¹ Abu Dawood: Saltus Safar 1225) Ise Imam Ibne Sakin ne Saheeh aur Imam Munzari ne Hasan kaha

³⁴² Tirmizee: al Salah 351) Ise Imam Tirmizee ne Hasan Saheeh kaha

³⁴³ Muslim: al Janaaez 972

³⁴⁴ Bukhari 399

Sutrah Ka Bayan

Yaha'n sutrah se murad wo cheez hai jise namazi apnea age khada karke namaz padhta hai taakey iske aage se guzarne wala sutrah ke age se guzar jaae aur gunahgaar na ho. Ye sutrah *Laathi, Barchi, Lakdi, Deewar, Sutoon* aur *Daraq* se hota hai aur Imam ka sutrah sab muqtadiyo'n ke liye kafi hota hai.

Talha bin Obaidullah ؓ se riwayat hai ke Rasool Allah ﷺ farmaya: 'Jab koi shaqs apne saamne palaan ki pichli lakdi ke baraabar (koi cheez) rakh le to namaz jaree rakhe aur jo koi sutre ke peeche se guzre iski parwah na kare.' (Muslim: al Salah 499)

A'taa farmate hain ke palaan ke pichle hisse ki lakdi 1 haath ya isse kuch ziyada (lambi) hoti hai.³⁴⁵

Ma'aloom hua ke kam az kam ek haath lambi lakdi ya koi aur cheez sutrah ban sakti hai.

Abu Hajeefa ؓ se riwayat hai ke Rasool Allah ﷺ bathaa mein logo'n ko namaz padhai. Nabi e Rahmat ﷺ ke saamne ek barchee nasab thee. Aap ne 2 raka'at zohar ki namaz padhai aur 2 raka'at A'sr ki. Is waqt barchee ki doosri taraf auratei'n aur gadhe chale jarahe the.³⁴⁶

Namaz Ke Aage Se Guzarne Ka Gunah:

Rasool Allah ﷺ ne farmaya: 'Agar namazi ke saamne se guzarne wale ko guzarne ki saza maloom hojaye to ise ek qadam aage badhne ki bajae 40 tak waheei'n khade rahna pasand ho. Abu an Nasr ne kaha ke mujhe yaad nahi raha ke Basar bin Saeed ne 40 din kahe ya 40 maheene ya 40 saal.'³⁴⁷

Rasool Allah ﷺ ne farmaya: 'Tum namaz adaa karte waqt age sutrah khada karo aur agar koi shaqs sutrah ke andar (ya'ani namazi aur sutrah ke darmiyan) se guzarne chaahiyey to iski mazahemat karo aur isko aage se na guzrane do. Agar wo na mane to is se ladai karo. Beshak wo shaitan hai.'³⁴⁸

Ek riwayat mein hai ke dobaar to isko haath se roka agar wo na ruke to is se haatha paai se bhi gareez na kiya jaae (kyou'nke) wo shaitan hai.³⁴⁹

Nabi e Rahmat ﷺ sutrah aur apne darmiyan mein se kisi cheez ko guzarne na dete the. Ek baar aap namaz ada farma rahe the ke ek bakri daudti hui aai wo aapke aage se guzarne chhahti thee. Aap ne apne batan e Mubarak (T: stomach) deewar ke sath laga diya to bakri ko sutrah ke peeche se guzarne pada.³⁵⁰

Rasool Allah ﷺ ki jaey namaz aur deewar ke darmiyan ek bakri ke guzarne ka faasla hota tha.³⁵¹

Rasool Allah ﷺ farmaya: 'Agar namazi ke aage ounth ke palaan ki pichli lakdi jitna lamba sutrah na ho aur baaligh aurat, gadha ya siyah kutta aage se guzar jaae to namaz tuth jaati hai. Aur siyah kutta shaitan hai.'³⁵²

Ayesha Siddiqah ؓ se riwayat hai ke Rasool Allah ﷺ age soti thee. Mere paou'n Aap ke samne hote the. Jab Aap sajda karte to main aapne paou'n samet leti aur jis waqt aap khade hote to paou'n phaila deti. In dino'n gharo'n mein chirag nahi hote the.³⁵³

Maloom hua ke guzarne to mana hai. Lekin agar aage koi leta hoto koi harj nahi.

³⁴⁵ Abu Dawood: al Salah 686) Ise Imam Ibne Qhuzaima (807) ne Saheeh kaha

³⁴⁶ Bukhari: al Salah 490 – Muslim: al Salah 503

³⁴⁷ Bukhari: al Salah 510 – Muslim: al Salah 507

³⁴⁸ Bukhari: al Salah 50 – Muslim 505

³⁴⁹ Ibne Qhuzaima 818) aur inho'n ne Saheeh kaha

³⁵⁰ Ibne Qhuzaima 827) Imam Hakim aur Imam Zahabi ne Saheeh kaha

³⁵¹ Bukhari: al Salah 496 – Muslim 508

³⁵² Muslim: al Salah 510

³⁵³ Bukhari: al Salah 513 – Muslim: al Salah 512

Namaz e Nabawi: Takbeer Aula Se Salaam Tak

11 Sahaabaؓ ki Sahaadat:

Abu Hameed Sa'adiؓ se riwayat hai ke inho'n ne Rasool Allahﷺ ke 10 Sahaaba (ki jamat) mein kaha ke main tum (sab) se ziyada Rasool Allahﷺ namaz ke tareeqe ko jaanta hu'n. Sahaba Ikraamؓ ne kaha phir (hamare rubaru Rasool Allahﷺ ki namaz) bayan karo.

Abu Hameed ne kaha: Jab Rasool Allahﷺ namaz ke liye khadey hote (to) apne dono'n hath kandho'n ke baraabar uthate phir takbeer (tehreema) kehte phir Quran padhte phir (rukoo ke liey) takbeer kehte aur apne dono'n haath kandho'n ke barabar uthate phir ruku karte aur apni hatheliya'n apne ghutno'n par rakhte phir (ruku ke dauran) kamar seedhi karte, pas na apna sar jhukate aur an buland karte. (Ya'ani peeth aur sar hamwaar rakhte) aur phir apna sar ruku se uthate pas kehte سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (**Sami'I Allahu Liman Hameeda**) phir apne dono'n haath uthate yaha'n tak ke inko apne kandho'n ke barabar karte aur (qauma mein itmenan se) seedhe khade ho jaate phir (**Allahu Akbar**) kehte phir zameen ki taraf sajde ke liye jhukte pas apne dono'n hath (bazu) apne dono'n pehluo'n (rano'n or zameen) se door rakhte aur apne dono'n paou'n ki ungliya'n kholte (is tarha ke ungliyou'n ke sire qibla ruqh hote) phir apna sar sajde se uthate aur apna baya'n paou'n modte (ya'ani bicha lete) phir is par baithte aur seedhe hote yaha'n tak ke har haddi apni jagah par aajati (ya'ani bade itmenan se jalsa mein baithte) phir (doosra) sajda karte, phir (**Allahu Akbar**) kehte aur uthte aur apna baya'n paou'n modte. Phir is par baithte aur dil jamai se etedaal karte yaha'n tak ke har haddi apne thikane par aajati (ya'ani itmenan se jalsa isteraahat mein baithte) phir (doosri raka'at ke liey) khade hote phir isi tarha doosri rakat mein karte. Phir jab 2 rakat padhkar khade hote to (**Allahu Akbar** kehte) aur apne dono'n hath kandho'n ke baraabar uthate. Jaise namaz ke shuru mein takbeer aula ke waqt kiya tha. Phir isi tarha apni baaqi namaz mein karte yaha'n tak ke jab wo sajda hota jis ke baad salam hai (ya'ani aaqhri rakat ka doosra sajda jis ke baad baith kar tashahhud, darood aur dua padh kar salam pherte hain) apna baya'n paou'n (daie'n pindli ke neech se baahar) nikalte aur baeiy'n jaanib kulhe par baithte phir salam pherte. (ye sun kar) in sahaaba ne kaha. (Aey Abu Hameed Sa'adi) tum ne sach kaha Rasool Allahﷺ isi tarha namaz padha karte the.³⁵⁴

Is hadees se bahot se batei'n ma'loom hoti hain jin mein se ek ye hai ke Sahaba Ikramؓ ke nazdeek Rasool Allahﷺ ki wafat tak raful yadain mansooqh nahi hua.

Namaz Ki Niyyat:

Rasool Allahﷺ farmaya: 'Amalo'n ka daromadar niyyato'n par hai.'³⁵⁵

Is liye zaroori hai ke ham apne tamam (jaez) amaal mein (sab se pehle) pur qhuloos niyyat karliya karei'n kyou'nke jaisi niyyat hogi waisa hi phal milega. Sayyadna Abu Hurairaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya:

'Ek Shaheed Allah ke saamne qiyamat ko laaya jaega Allah is se poochega ke tune kya amal kiya?

Wo kahega main teri raah mein ladkar shaheed hua.

Allah farmaega Tu Jhuta hai, balke tu is liye ladaa ke tujhe bahaddur kaha jaae. Pas tehqheeq kaha gaya (yaani teri niyyat duniya mein puri hogai, ab mujh se kya chahta hai) phir mu'n ke bal ghaseeth kar aag mein daal diya jaae ga. Phir ek shohrat ki gharz se saqhawat karne wale maaldar aur ek aalim ka bhi yehi hashar hoga.'³⁵⁶

³⁵⁴ Abu Dawood: al Salah 730 – Tirmizee: al Salah 304) Ise Imam Ibne Hibban, Imam Tirmizee aur Imam Nawavi ne Saheeh kaha

³⁵⁵ Bukhari: Bida al Wahee 1 – Muslim: al Imaarah 1907

³⁵⁶ Muslim: al Imaara 1095

Wuzu karte waqt dil mein ye niyyat karei'n ke Allah ke huzur (namaz mein) hazir hone ke liye taharat (wuzu) karne laga hu'n aur phir jab namaz padhne lagei'n to dil mein ye qasad aur niyyat karei'n ke sirf Allah heeki qhushnudi ke liye iska hukam baja laata hu'n.

Niyyat chu'nke dil se ta'alluq rakhti hai is liye zaban se ada karne ki koi zarurat nahi aur niyyat ka zaban se ada karna Rasool Allah ﷺ ki sunnat aur Sahaba ؓ ke amal se sabit nahi hai.

Apne dil mein kisi kaam ki niyyat karna aur zarurat ke waqt kisi ko apni niyyat se agah karna ek jaez baat hai magar namaz se pehle niyyat padhna aqal, naqal aur loghat teeno'n ke khilaaf hai.

- Aqal ke khilaf is liye hai ke bahot se aise kaam hain jinhei'n shuru karte waqt ham zaban se niyyat nahi padhte kyou'nke hamare dil mein inhei'n karne ki niyyat aur irada maujood hota hai mislan juta pahenne lagte hain to kabhi nahi padhte 'Juta pahenne laga hu'n' waghaira. To kya namaz hee ek aisa kaam hai jis ke aghaaz mein iski niyyat padhna zaroori hogaya hai? Namaz ki niyyat to isi waqt hojati hai jab aadmi azan sunkar masjid ki taraf chal padta hai aur isi niyyat ki wajah se ise har qadam par nekiya'n milti hain. Lehaza namaz shuru karte waqt jo kuch padha jaata hai wo niyyat nahi bidat hai.
- Naqal ke khilaf is liye hai ke Nabe e Akram ﷺ aur Sahaba Ikram ؓ ke sath namazei'n padha karte the aur agar wo apni namazo'n se pehle 'niyyat' padhna chhahte to aisa karsakte the inke liye koi rukawat nahi thee lekin in mein se kabhi kisi ne namaz se pehle murwajja niyyat nahi padhi iske bar a'aks wo hamesha apni namazo'n ka aghaaz Takbeer Tehrima (**Allahu Akbar**) se karte rahe, saabit hua ke namaz se pehle niyyat na padhna sunnat hai.
- Loghat ke is liye khilaf hai ke niyyat arbi zaban ka lafz hai, arbi mein iska ma'ani 'iraada' hai aur iraada dil se kiya jata hai, zaban se nahi, bilkul isi tarha jaise dekha aankh se jata hai paou'n se nahi. Doosre lafzo'n mein niyyat dil se ki jaati hai, zaban se padhi nahi jaati.

(Note): Baaz log roza rakhne ki dua haj ke talbiya aur nikah mein ejaab o qubool se namaz wali marwajja niyyat ko saabit karne ki koshish karte hain arz ye hai ke 'roza rakhne wali dua wali hadees zaeeef hai, lehaza hujjat nahi hai. Haj ka talbiyya Saheeh hadeeso'n se sabit hai wo Nabi Akram ﷺ ki pairwee mein kehna zaroori hai magar namaz wali marwajja niyyat kisi hadees mein warid nahi hui' reh gaya nikah mein ejab o qubool ka masla, chou'nke nikah ka talluq huqooq ul ibaad se bhi hai aur huqooq ul ibaad mein mahez niyyat se nahi balke iqrar, tehreer aur gawahi se muamelaat tai paatey hain, jabke namaz me to banda apne Rab ke huzoor khada hota hai jo tamam niyyato'n ko qhoob janne wala hai phir waha'n niyyat padhne ki kiya zaroorat hai, lehaza ahle Islam se guzarish hai ke is bidat se najat paei'n aur sunnat ke mutabiq namaz ka aghaz karei'n.

Imam Ibne Taimiyya ؒ farmate hain ke alfaz se niyyat karna ulama e muslimeen mein se kisi ke nazdeek bhi mashroo nahi. Rasool Allah ﷺ Aap ke Khulafa e Rashideen aur Deegar Sahaaba ؓ aur na hi is ummat ke Salaf aur Aimma mein se kisi ne alfaz se niyyat ki. Ibadaat mein mislan wuzu, ghusl, namaz, roza aur zakat waghaira mein jo niyyat wajib hai, bila ittefaq tamam aimma muslimeen ke nazdeek iski jaga dil hai. (Al Fataawa al Kubra) Imam Ibne Hammam aur Ibne Qaiyyim bhi isko bidat kehte hain.

Qiyam:

Allah Ta'ala farmata hai:

‘Aur Allah Ke liye Ba Adab Khade Hua Karo’³⁵⁷

وَقُومُوا لِلَّهِ قَانِتِينَ

Imran bin Husainؓ bayan karte hain mujhe buwaseer ki takleef thee. Nabi e Akramؐ farmaya: ‘(Mumkin ho to) khade hokar namaz ada karo agar taaqat na ho to baith kar agar baith kar adaa karne ki bhi taaqat na ho to let kar (namaz ada karo).’³⁵⁸

Malum hua ke isteta-at ke bawajood baith kar farz namaz ada karna jaez nahi.

Albatta nafil namaz mein qiyam ki qudrat hone ke bawajood baithna jaez hai agar-che iska adha sawab milega. Nabi e Akramؐ ne farmaya ke ‘Jo shaqs khade hokar namaz padhe wo afzal hai aur jo baith kar padhe isko khade hone wale ka adha sawab milega aur jo let kar padhe isko baithne wale ka adha sawab mile ga.’³⁵⁹

Jab Nabi e Rahmatؐ ki umar ziyada hogai to aap ne jae namaz ke qareeb 1 sutoon taiyyar karaya jis par Aapؐ (namazo’n ke dauran) tek lagate the.³⁶⁰

Aapؐ ne baith kar namaz padhne ki bajae sutoon ke sahare khade hone ko tarjeeh di, is se maloom hua ke koi uzar ho to kisi cheez ka sahaare lekar qiyam kiya jasakta hai qhuwah farz namaz ho ya nafil, wallah A’alam.

Nabi e Akramؐ raat ka bada hissa khadey hokar nawafil ada karte aur kabhi baith kar. Jab qira-at khadey hokar farmate to (isi haalat) qiyam se ruku ki haalat mein muntaqil hote aur jab baith kar qira-at farmate to isi haalat mein ruku aur sujood bhi farmate.³⁶¹

Aishaؓ se riwayat hai ke Rasool Allahؐ ko kabhi baith kar namaz padhte nahi dekha, yaha’n tak ke Aapki umar ziyada hogai to Aapؐ baith kar qira-at farmate. Jab Qira-at se 30 ya 40 ayaat baqi hotei’n to Aapؐ khadey hokar inki tilawat farmate phir ruku mein chale jatey doosri rakat mein bhi Aapؐ ka yehi ma’amool hota.³⁶²

Takbeer Oola:

1. (Qibla ki jaanib mu’n karke) **Allahu Akbar** kehte hue rafa yadain karei’n. Ya’ani dono’n hatho’n ko (kandho’n tak) uthaei’n. Abdullah bin Umarؓ farmate hain: ‘Main ne Nabi e Rahmatؐ ko dekha Aap ne namaz ki pehli takbeer kahi aur apne dono’n haath kandho’n tak uthae. Ruku ki takbeer ke waqt bhi aisa hi kiya aur jab **Samiallahu liman Hameeda** kaha to bhi aisa hi kiya aur farmaya: **Rabbana wa lakal Hamd** aur sajda mein jate aur sajda se sar uthate waqt aisa na kiya.’³⁶³

Ise takbeer oola is liye kehte hain ke ye namaz ki sab se pehle takbeer hai aur issey namaz shuru hoti hai aur isey takbeer tehrima bhi kehte hain kyou’nke iske sath hi bahot si cheezei’n namazi par haram hojati hain.

2. Maalik bin Haureesؓ se riwayat hai ke ‘Beshak Nabi e Akramؐ jab takbeer kehte to hatho’n ko kano’n tak buland farmate, jab ruku karte hatho’n ko kano’n tak buland karte aur jab ruku se sar uthate phir bhi aisa hi karte.’³⁶⁴

³⁵⁷ Al Baqhra 238

³⁵⁸ Bukhari: Taqhsseer al Salah 1117

³⁵⁹ Bukhari: Taqhsseer al Salah 1116

³⁶⁰ Abu Dawood: al Salah 948) Imam Haakim & Imam Zahabi ne isko Saheeh kaha

³⁶¹ Muslim: Salat al Musafireen 730

³⁶² Bukhari: Taqhsseer al Salah 1119 – Muslim: Salat al Musafireen 731

³⁶³ Bukhari: al Azan 738 – Muslim 390

³⁶⁴ Muslim: al Salah 391

Shaikh Albani farmate hain, ke (rafa yadain karte waqt) hatho'n se kano'n ko chune ki koi daleel nahi hai. Inka choona bidat hai ya was-wasa, masnoon tareeqa hatheliya'n kandho'n ya kano'n tak uthana hai. Haat uthane ke maqam mein mard aur aurat dono'n barabar hain. Aisi koi saheeh hadees maujood nahi jis mein ye tafreeq hoke mard kano'n tak aur auratei'n kandho'n tak hath buland karei'n.

Seeney Par Haath Bandhna:

Wael bin Hajar رضي الله عنه kehte hain ke main ne Rasool Allah ﷺ ke sath namaz padhi. To Aap ne apna daya'n haath baiey'n hath par rakh kar seene par hath bandhe. ³⁶⁵

Halab رضي الله عنه farmate hain ke main ne Rasool Allah ﷺ ko seene par hath rakhe hue dekha. ³⁶⁶

Wael bin Hajar رضي الله عنه Rasool Allah ﷺ ki namaz ka tareeqa byan karte hue farmate hain ke Aap ne daie'n hath ko baiey'n hath ki hatheli (ki pusht) iske jod aur kalai par rakha. ³⁶⁷

Hamie'n bhi daya'n hath baiey'n hath par is tarha rakhna cahiye ke daya'n baiey'n hath ki pusht jod aur kalai par ajaey aur dono'n ko seene par baandha jae taakey tamaam riwayat par amal hosake.

Sahal bin Sa'ad رضي الله عنه se riwayat hai ke logo'n ko ye hukam diya jata tha: 'Namaz mein daya'n hath baiey'n kalai (zirah) par rakhei'n.' ³⁶⁸

Rahi Sayyadna Ali رضي الله عنه ki riwayat ke sunnat ye hai ke hatheli ko hatheli par zer naaf rakha jaae. ³⁶⁹ Ise Imam Baheqhee aur Hafiz ibne Hajar ne Zaeef qarar diya hai aur Imam Nawavi farmate hain ke iske Zaeef hone par sabka ittefaq hai.

Aurato'n aur Mardo'n Ki Namaz Mein Koi Farq Nahi?

Rasool Allah ﷺ ne farmaya: 'Namaz isi tarha padho jis tarha tum mujhe namaz padhte hue dekhte ho.' ³⁷⁰

Yaani hoo-bahoo mere tareeqe ke mutabiq sab aurato'n aur sab mard namaz padhie'n. Phir apni taraf se ye hukam lagana ke auratei'n kandho'n tak hath uthaei'n aur mard kano'n tak auratei'n seene par hath bandhie'n aur mard zer e naaf aur auratei'n sajda karte waqt zameen par koi aur haiyyat iqhtiyaar karei'n aur mard koi aur ... ye deen mein mudaqhilat hai. Yad rakhei'n ke takbeer e tehreema se shuru karke **Assalamualaikum wa Rahmatullah** kehne tak aurato'n aur murdo'n ke liye ek haiyyat aur ek hi shakl ki namaz hai. Sab ka qiyam, ruku, qauma, sajda, jalsa isterahat, qaaeda aur har-har maqam par padhne ki duaie'n yaksa'n hain. Rasool Allah ﷺ ne mard aur aurat ki namaz ke tareeqe mein koi farq nahi bataya.

Sana:

Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ takbeer (aula) aur qira-at ke darmiyan kuch der chup rehte.

Pas main ne kaha: Mere maa'n baap aap par qurban, aey Allah ke Rasool Allah ﷺ! Aap takbeer aur qira-at ke darmiyan qhamosh reh kar kya padhte hain?

1. Aap ne farmaya! Main ye padhta hu'n:

³⁶⁵ Ibne Khuzaima V1 P243 (479) Ise Iman Ibne Khuzaima ne Saheeh kaha

³⁶⁶ Musnad Ahmad V5 P226, 22313) Hafiz ibne Abdul Bar aur Allama Azeemabadi ne ise Saheeh kaha

³⁶⁷ Nasai: al Iftetaah 889) Ise Imam Ibne Hibban 1485 aur Imam Ibne Khuziama 480 ne Saheeh kaha

³⁶⁸ Bukhari: al Azan 740

³⁶⁹ Abu Dawood: al Salah 756

³⁷⁰ Bukhari: 631

Ya Allah! Mere aur mere gunaho'n ke darmiyan doori daal dey jaise tune mashriq aur maghrib ke darmiyan doori rakhi hai. Aey Allah! Mujhe gunaho'n se is tarha paak kar jaisa ke safed kapda mail se paak kiya jata hai, Aey Allah! Mere gunaho'n ko (apni baqshish ke) paani, barf aur awlo'n se dho daal.³⁷¹

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ، اللَّهُمَّ نَفِّئْنِي مِنَ الْخَطَايَا كَمَا يُنْفَى الثَّوْبُ الْآ
بَيْضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِأَلْمَاءٍ وَالثَّلْجِ
وَالْبَرَدِ

Allahumma Ba A'id Baineer wa Baina Khataya-ya Kamaa Baa-a'atta Baina Mashriqi wal Maghribi, Allahumma Naqqini minal khataaya Kamaa Younaqqa ath Thobul Abyazu Minad Danasi, Allahummaghsil Khataya-ya Bil Maai wath Thalij wal Baradi.

2. Rasool Allah ﷺ ke Peeche Namaz Mein Ek Shaqs Ne Kaha:

Allah sab se bada hai, bahot bada, saari ta'areef iski hai. Wo (har aib se) paak hai. Subha aur sham ham iski paaki bayan karte hain.

اللَّهُ أَكْبَرُ كَلْبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً
وَأَصِيلًا

Allahu Akbar Kabeera wal Hamdulillahi Katheera wa Subhanallai Bukratau'n wa Aseela

Ye sun kar Rasool Allah ﷺ ne farmaya ke: 'Is ke liye asmaan ke darwaze khol diey gae hain'

Ibne Umar ؓ ne farmaya: Jab se main ne Rasool Allah ﷺ ye baat suni hai main ne in kalimat ko kabhi nahi chhoda.³⁷²

3. Aisha ؓ riwayat hai ke Rasool Allah ﷺ namaz shuru karte to kehte:

Aey Allah tu paak hai, (ham) teri ta'areef ke sath (teri paaki bayan karte hain) tera nam (badaa hi) baa-barkat hai, teri buzrugi buland hai, tere siwa koi ma'abood nahi.³⁷³

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا
إِلَهَ غَيْرُكَ

Subhanaka Allahumma wa Bihamdika wa Tabarakasmuka wa Ta'ala Jadduka walaa Ilaaha Ghairuka

Ta'aooz:

Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ jab raat ko namaz mein khade hote to Allahu Akbar kehte aur padhte:

Allah ki panah maangta hu'n jo (har awaz ko) sunne wala (aur har cheez ko) janne wala hai, mardood shaitan (ke shar) se is ke qhatre se iski phoo'nko'n se aur iske was-wase se.³⁷⁴

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا
إِلَهَ غَيْرُكَ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ
كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا أَعُوذُ بِاللَّهِ السَّمِيعِ
الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ خَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ

Subhanaka Allahumma wa Bihamdika wa Tabarakasmuka wa Ta'ala Jadduka Walaa Ilaaha Ghairuk, Laa Ilaaha Illalahu, Laa ilaaha Illalahu, Laa ilaaha Illalahu, Allahu Akbar Kabeera, Allahu Akbar Kabeera, Allahu Akbar Kabeera.

A-a'auzu Billahis Samee' Aleem Minsh Sahitanir Rajeem Min Hamzihi wa Nafqihi wa Nafthi-hi

³⁷¹ Bukhari: al Azan 744 – Muslim: al Masajid 598

³⁷² Muslim: al Masaajid 601

³⁷³ Tirmizee: al Salah 243 – Sunan Abi Dawood: al Salah 776 – Ibne

Majja: Aqaamas Salah 806) Ise Imam Haakim V1 P235 aur Hafiz Zahabi ne Saheeh kaha

³⁷⁴ Abu Dawood: al Salah 775) Ise Ibne Khuzaima 467 ne Saheeh kaha

Suratul Fatiha

Allah Ke Naam Se (Shuru Karta Hu'n), Jo Nihayat
Meherban, Behad Raham Karne Wala Hai.

Saari Ta'arfee'n Allah Ke Leiy Hai Jo Tamam
Maqhllooqat Ka Rab Hai. Behad Raham Karne Wala
Behad Meherban Hai. Badle Ke Din Ka Maalik Hai.
(Aey Allah!) Ham Teri Hi Ibaadat Karte Hain Aur Tujh
Hi Se Madad Maangte Hain. Hamei'n Seedhe Raaste
Par Chala, In Logo'n Ke Raaste Par Jinpar Tune
Ina'am Kiya Jin Par Tera Ghazab Naheei'n Kiya Gaya
Jo Gumrah Nahi Hue

Bismillahir Rahmanir Raheem - Alhamdu lillahi Rabbil A'alameen - ar Rahman nir Raheem - Maali-ki Yaumid-
deen - Iyyaka NA'abudu wa Iyyaka Nasta'aeen - Ihdinas Siraatal Mustaqeem - Siraatal lazeena ana'amt
a'alaihim ghairil maghzoobi a'alaihim walaz zaaaleen.

Anasؓ farmate hain ke Rasool Allahﷺ Abu Bakr Siddiqؓ aur Umar e Farooqؓ qira-at **Alhamdu lillahi Rabbil
A'alameen** se shuru karte.³⁷⁵

Anasؓ kehte hain ke main ne Rasool Allahﷺ, Abu Bakr, Umar aur Othmanؓ ke peeche namaz padhi wo Surah
Fateha se pehle ya baad mein (buland awaaz se) **Bismillahir Rahmanir Raheem** nahi padhte the. (Muslim: 399)

Aap ﷺ **Bismillahir Rahmanir Raheem** aahista padhte the.³⁷⁶

Namaz aur Surah Fateha:

Obaada bin Saamitؓ se riwayat hai ke Rasool Allahﷺ farmaya: 'Jis Shaqs ne (namaz mein) Surah Fateha nahi padhi
iski namaz nahi hui.'³⁷⁷

Imam Bukhariؒ ne is hadees par yu'n baab baandhte hain: 'Namaz mein Surah Fateha padhna har namazi
par *wajib* hai qhuwah Imam ho, ya Muqhtadee, Muqeem ho, ya Musaafir, namaz Sirri ho, ya Jehri'

Obaada bin Saamitؓ riwayat karte hain ke ham namaz e Fajr mein Rasool Allahﷺ peeche the Aap ne quran padha,
pas Aap par padhna bhaari hogaya. Jab namaz se farigh hue to farmaya: 'Shayad tum Imam ke peech padha karte
ho?

Hamne kaha: Haa'n, Aey Allah ke Rasool!

Aap ne farmaya: Siwaae Fateha ke aur kuch na padha karo kyou'nke is shaqs ki namaz nahi hoti jo Fateha na
padhe.'³⁷⁸

Abu Hurairaؓ bayan karte hain ke Rasool Allahﷺ farmaya: 'Jis shaqs ne namaz padhi aur is mein Surah Fateha na
padhi pas wo (namaz) Naaqis (*T: Incomplete*) hai, Naaqis hai, Poori nahi.

Abu Hurairaؓ se poocha gaya ham Imam ke peeche hote hai (phir bhi padhei'n?)

To Abu Hurairaؓ ne kaha (Haa'n) tu isko dil mein padh.'³⁷⁹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ
الرَّحِيمِ مَا لِكَ يَوْمَ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

³⁷⁵ Bukhari: al Azan 743 – Muslim: al Salah 399

³⁷⁶ Ibne Qhuzaima 490

³⁷⁷ Bukhari: al Azan 756 – Muslim: al Salah 394

³⁷⁸ Abu Dawood: al Salah 823 – Tirmizee: al Salah 311) Ise Imam Ibne
Qhuzaima 1581, Imam Ibne Hibban 460 & 461, Imam Behaqhee ne
Saheeh, jabke Imam Tirmizee aur Imam Dar e Qutni ne Hasan kaha

³⁷⁹ Muslim: al Salah 395

Sayyadna Anasؓ farmate hain ke Rasool Allahﷺ apne Sahabaؓ ko namaz padhai. Faarigh hokar inki taraf mutawajje hokar poocha kya tum apni namaz mein Imam ki qira-at ke dauran mein padhte ho? Sab khamosh rahe. 3 baar Aap ne inse poocha, to inho'n ne jawab diya haa'n! ham aisa karte hain.

Aapؐ farmaya: 'Aisa na karo tum sirf Surah Fateha dil mein padh liya karo.'³⁸⁰

In Ahadees se sabit hua ke muqtadiyo'n ko Imam ke peeche (chaah wo buland awaaz se qira-at kare ya aahista awaaz se) Alhamd Shareef dil mein zaroor padhi chaahiye. Mazeed tehqeeq ke liye dekhiey *Raaqim ul Huroof* (T: Writer) ki kitab: *Al Kawaakib al Dariya Fee Wujoob al Fatehatul Qhالful Imam fil Jahriyya*. (Zubair Ali Zai)

Ameen Ka Mas-ala

Jab aap akele namaz padh rahe ho'n to Ameen aahista kahei'n. Jab Zohar aur A'sr imam ke peeche padhei'n to phir bhi aahista kahei'n. Lekin jab aap jehri namaz mein imam ke peeche ho'n to jis waqt imam **walaz zaaaleen** kahe to aap ko oonchee awaz se Aamin kehni chaahiye. Balke Imam bhi sunnat ki pairwee mein Aamin pukar ke kahe. Aur muqtadiyo'n ko imam ke Aamin shuru karne ke baad Aamin kehni chaahiye.

Wael bin Hajarؓ riwayat karte hain Rasool Allahﷺ ne: **ghairil maghzoobi a'alaihim walaz zaaaleen** padha phir Aap ne buland awaaz se Aamin kahi.³⁸¹

Abu Hurairaؓ kehte hain ke jab Rasool Allahﷺ **maghzoobi a'alaihim walaz zaaaleen** to Aap kehte Aamin. (Is qadr oonchee awaaz se) ke pehli saf mein Aapke ird-gird ke log sun lete.³⁸²

Abu Hurairaؓ farmate hain ke Rasool Allahﷺ farmaya: 'Jab Imam Aamin kahe to tum bhi Aamin kaho. Jis shaqs ki Aamin farishto'n ki Aamin ke muwafiq hogai to iske pehle gunah muaaf kardiey jate hain.'³⁸³

Is hadees se maloom hua ke jis muqtadi ne abhi Surah Fateha shuroo ya qhatam nahi ki wo bhi Aamin kehne mein doosro'n ke saath shareek hoga. Taake ise bhi guzishta gunaho'n ki muafae mil jaae. *Wallah A'alam*

Imam ibne Qhuzaima is hadees ki tashreeh mein farmte hain: Is hadees se saabit hua ke Imam oonchee awaaz se Aamin kahe kyou'nke Nabi e Rahmatﷺ ko Imam ki Aamin ke saath Aamin kehne ka hukam isi soorat mein de sakte hain jab muqtadi ko maloom hoke imam Aamin keh raha hai. Koi aalim tasawwur nahi karsakta ke Rasool Allahﷺ ko imam ki Aamin ke sath Aamin kehne ka hukam dei'n jabke wo apne imam ki Aamin ko sun na sake.³⁸⁴

Abdullah bin Zubairؓ aur inke muqtadiyo'n ne itni buland awaaz se Aamin kahi ke masjid goonj gai.³⁸⁵

A'akramaؓ farmate hain: 'Main ne dekha ke imam jab **ghairil maghzoobi a'alaihim walaz zaaaleen** kehte to logo'n ke Aamin ki wajah se masjid goonj jaati.'³⁸⁶

A'ataa bin Abi Rabaahؓ farmate hain: 'Maine 200 Sahaaba Ikramؓ ko dekhe ke Baithullah mein jab imam **ghairil maghzoobi a'alaihim walaz zaaaleen** kehta to sab buland awaaz se Aamin kehte.'³⁸⁷

Rasool Allahﷺ farmaya: 'Jis qadr yahoodi Salaam aur Aamin se cihdhte hain itna kisi aur cheez se nahi cidhte.'³⁸⁸

³⁸⁰ Ibne Hibban: V5 P152 & 162 – Baheqhee V2 P166) Majmua-az Zawaaed mein Imam Hashimi farmate hain: Iske Sab Raawi Siqa hain, Imam Ibne Hajar ne Hasan kaha

³⁸¹ Tirmizee: al Salah 248 – Abu Dawood: al Salah 932) Imam Tirmizee ne Hasan jabke Ibne Hajar aur Imam Dar e Qutini ne Saheeh kaha

³⁸² Baheqhee V2 P 158 – Ibne Qhuzaima 571 – Ibne Hibban 462) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

³⁸³ Bukhari: al Azan 780 – Muslim: al Salah 410

³⁸⁴ Saheeh Ibne Qhuzaima V1 P276

³⁸⁵ Bukhari: Jahar al Imam bit Taameen, Musannaf Abdur Razzaq V2 P96) Imam Bukhariؓ ne ise basagheeya jazam zikar kiya hai

³⁸⁶ Musannaf Ibne abi Sahiba V2 P187

³⁸⁷ Behaqhee V2 P59) Iski sanad Imam Ibne Hibban ki shart par Saheeh hai

³⁸⁸ Ibne Majja: Iqamatis Salah 856) Ise Imam Ibne Qhuzaima V1 P288 Hadees 574, V3 P38 Hadees 1585 aur Imam Boosiri nahi Saheeh kaha

Haafiz ibne Abdul Bar ؓ ne zikar kiya ke Imam Ahmad bin Hambal ؓ is shaqs par saqht naraaz hote jo buland awaaz se Aamin kehne ko makruh samajhta. Kyou’nke yahoodi Aamin se cidhte hain.

Aadaab e Tilaawat

Umme Salmaؓ se riwayat hai: ‘Rasool Allahﷺ e Majeed ki har ayaat par tauqaf (T: Stop) farmate (baad wali aayat ko pehli ayat ke saath nahi milaate the).’³⁸⁹

Mazkoora hadees kasrat e tareeqh ke sath marwi hai. Is masla mein isko buniyadi haisiyat haasil hai. Aimma e Salaf o Saleheen ki ek jamat har aayat par tauqaf farmati thee, agar ma ba’ad ki ayat ma’ani ke lehaz se pehli ayat ke sath muta’aliq hoti thee phir bhi qata’a karke padhte the. Tilaawat Quran ka masnoon tareeq yehi hai lekin aaj jamhoor *Qurra (T: Reciters)* is tarah tilaawat karne se garez karte hain.

Rasool Allahﷺ farmaya: ‘Namazi apne Rab ke sath sargoshi (*T: Whispers*) karta hain. Ise qhayal karna chaahiyye ke wo kis zat se sargoshi kar raha hai aur tum Quran e Majeed oonchee awaz ke sath tilawat karke apne saathiyo’n ko izterab mein na dalo.’³⁹⁰

Rasool Allahﷺ Allah ke hukam ke mutabiq aahista aahista Quran e Paak ki tilawat farmate balke ek ek harf alag alag padhte. Yu’n maloom hota ke choti choti soorat, lambi soorat se bhi ziyada lambi hogai. Chunache Aap ke irshad hai ke: ‘Haafiz e Quran ko kaha jaaega, jis tarha tum duniya mein aahista aahista padha karte the isi tarha tum Quran padhte jao aur jannat ki seedhiya’n cadhte chalo. Tumhari manzil waha’n hai jaha’n tumhara Quran e Majeed (padhna) qhatam hoga.’³⁹¹

Rasool e Akramﷺ e Majeed ko acchi awaaz se padhne ka hukam farmate the.³⁹²

Oqhba bin Aamirؓ farmate hain: Aapﷺ farmaya: ‘Allah ki kitab ka ilm hasil karo, isko zahen mein mehfooz karo aur ise qhoobsurat awaaz se padho. Mujhe is zaat ki qasam jiske haath mein meri jaan hai oun’t’h ke ghutno’n ki rassi agar khol di jaae to wo itni tezee se nahi bhaagta jitna tezee se Quran e Paak haafeza se nikal jaata hai.’³⁹³

Nabi e Rahmatﷺ farmaya: ‘Allah Ta’ala kisi awaz ke liye is qadr kaan nahi lagata jis qadr wo acchi awaaz ke saath Quran Majeed padhne par lagata hai.’³⁹⁴

Namaz Ki Masnoon Qira-at:

Rasool Allahﷺ farmaya: ‘Jab tu namaz ke liye khada ho to takbeer keh aur Quran Majed mein se jo kuch yaad ho is mein se jo kuch aasani se padh sake wo padh.’³⁹⁵

Namaz mein agarche ham jahan se chaahai’n Quran padh sakte hain, lekin yaha’n ham Nabe e Rahmatﷺ qira-at ka zikar karte hain ke Aap kaun kaun se surah kis kis namaz mein padhte the.

Surah Iqhlas Ki Ehmiyat:

1 Ansaari Masjid e Quba mein imaamat karate the, inka mamool tha ke Surah Fateha ke baad koi doosra surah padhne se pehle ***Qul huwallahu Ahad*** tilaawat farmate, har rakaat mein isi tarha karte. Muqhtadiyo’n se imam se kaha ke aap ***Qul huwallahu Ahad*** ki tilawat karte hain phir baad mein doosra surah milate hain kya ek surah tilawat ke liye kaafi nahi hai? Agar ***Qul huwallahu Ahad*** ki tilaawat kafi nahi to isko chhod dei’n aur doosra surah

³⁸⁹ Abu Dawood: al Huroof wal Qiraa-at 4001) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

³⁹⁰ Abu Dawood: al Salah 1332) Ise Imam Ibne Hibban aur Imam Ibne Qhuzaima ne Saheeh kaha

³⁹¹ Abu Dawood: Istehbaab al Tarteel fil Qira-at 1464) Imam Ibne Hibban aur Imam Tirmizee (hadees # 2914) ne ise Saheeh kaha

³⁹² Abu DAwood 1468) Ise Imam Ibne Hibban aur Imam Ibne Qhuzaima ne Saheeh kaha

³⁹³ Daarmi: Fazaal Quran 3352 – Musnad Ahmad V4 P 146, 12650

³⁹⁴ Bukhari: Fazaal Quran 5023 – Muslim: Fazaal Quran 792

³⁹⁵ Bukhari: al Azan 793 – Muslim 397

tilawat kiya karei'n. Imam ne jawab diya main **Qul huwallahu Ahad** ki tilawat nahi chhodsakta. Inho'n ne Rasool Allah ﷺ qhidmat mein mas-ala pesh kiya to Nabi e Rahmat ﷺ imam se kaha ke: 'Tum muqhtadiyo'n ki baat kyou'n tasleem nahi karte is soorat ko har rakat mein kyou'n laazmi padhte ho?

Ansari Sahabi ne kaha: Mujhe is surah se muhabbat hai.

Nabe e Rahmat ﷺ farmaya: is surah ke sath teri muhabbat tujhe jannat mein daqhil karegi.³⁹⁶

Hadees mazkoora se maloom hota hai ke namaz mein surato'n ko tarteeb se tilawat karna zaroori nahi, **Wallah A'alam**.

Ek Sahaabi ne Nabi e Rahmat ﷺ kaha ke: 'Mera 1 padosi raat ko qiyam mein sirf **Qul huwallahu Ahad** tilawat karta hai doosri koi ayat tilawat nahi karta.

Aap ﷺ farmaya: Is zaat ki qasam jiske qabze mein meri jaat hai ye surah **Tehaai** Quran ke baraabar hai.³⁹⁷

Namaz e Juma aur Eidain Mein Tilaawat:

Noman bin Basheer ﷺ riwayat karte hain kr Rasool Allah ﷺ eido'n (T: Eidul Fitr & Eidul Adha) aur Juma (ki namazo'n) mein

Hal ataaka Hadeesul Ghaashiya padhte **هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ** **Sabbihismi Rabbikal A'alaa** **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى** the jab Eid aur Juma 1 din mein jama hote to phir bhi Nabe e Akram ﷺ dono'n sooratei'n dono'n namazo'n mein padhte.³⁹⁸

Obaidulla bin abi Rafe se riwayat hai ke marwan ne Abu Huraira ﷺ ko Madeene ka governor muqarrar kiya aur qhud Makka chale gae. Waha'n Abu Huraira ﷺ ne Juma ki namaz padhai aur is mein Surah Juma aur Surah Munafiqoon padhei'n aur kaha ke in surato'n ko Juma mein padhte hue main ne Rasool Allah ﷺ suna tha.³⁹⁹

Rasool Allah ﷺ Qurbani aur Eid ul Fitar mein **Qaaf wal Quraanil Majeed** **ق وَالْقُرْآنِ الْمَجِيدِ** aur **Iqhtarabatis Sa'aah** **اِقْرَبْتَ السَّاعَةَ** padhte the.⁴⁰⁰

Juma Ke Din Namaz e Fajr Ki Qira-at:

Abu Huraira ﷺ riwayat karte hain ke Rasool Allah ﷺ ke din Fajr ki namaz mein **Alif Laam Meem Tanzeel** **الْم تَنْزِيلُ الْكِتَابِ** pehli rakat mein aur **Hal a-taa A'alal Insaan** **هَلْ أَتَى عَلَى الْإِنْسَانِ** doosri rakat mein padhte the.⁴⁰¹

Namaz e Fajr Ki Qira-at:

Jabir bin Samrah ﷺ riwayat karte hain ke Rasool Allah ﷺ e Fajr mein **Qaaf wal Quraanil Majeed** **ق وَالْقُرْآنِ الْمَجِيدِ** aur iski maanind (koi aur soorat) padhte the.⁴⁰²

Abdullah bin As-Saaeb ﷺ bayan kare hain ke Rasool Allah ﷺ hamei'n Makka fateh hone ke baad Fajr ki namaz padhai pas Surah Mominoon shuroo ki yaha'n tak ke Musa عليه سلام aur Haroon عليه سلام ka zikar aaya (to) Nabi Akram ﷺ khaa'nsi aagai aur Aap ruku mein chale gae.⁴⁰³

Umru bin Harees ﷺ karte hain ke inho'n ne Rasool Allah ﷺ ko namaz e Fajr mein **Wal Laili Iza A'as** **وَاللَّيْلِ إِذَا عَسْعَسَ** **A'as** yaani **Izash Shamsu Kuvvirat** **إِذَا الشَّمْسُ كُوِّرَتْ** padhte hue suna.⁴⁰⁴

³⁹⁶ Bukhari: al Azan 774 – Sunan Tirmizee: Fazeal Quran 2901) Imam Tirmizee ne Hasan Saheeh Ghareeb kaha

³⁹⁷ Bukhari: Fazeal Quran 5013

³⁹⁸ Muslim: al Juma 878

³⁹⁹ Muslim: al Juma 877

⁴⁰⁰ Muslim: Salatul Edain 891

⁴⁰¹ Bukhari: al Juma 891 – Muslim: al Juma 880

⁴⁰² Muslim: al Salah 458

⁴⁰³ Muslim: al Salah 455

⁴⁰⁴ Muslim: al Salah 456

Abu Barza al Aslami ؓ riwayat hai ke Rasool Allah ﷺ ki namaz mein 60 se lekar 100 ayat tak tilawat farmate.⁴⁰⁵

Oqba bin Aamir ؓ bayan karte hain ke main safar mein Rasool Allah ﷺ oontni ki mahar (T: rope to control the movement of camle) pakde hue chal raha tha. Aap (safar mein) namaz subha ke liye utra aur Aap ne subha ki namaz mein قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ **Qul A'auzu bi Rabbil Falaqh** aur قُلْ أَعُوذُ بِرَبِّ النَّاسِ **Qul A'auzu bi Rabbin Naas** padhi.⁴⁰⁶

Nabi e Akram ﷺ namaz e Fajr mein dono'n raka'ato'n mein إِذَا زُلْزِلَتْ Iza Zulzila tilaawat farmai.⁴⁰⁷

Aisha ؓ farmati hain ke 'Rasool Allah ﷺ ki sunnat ki dono'n rakato'n mein nihayat halki qira-at farmate yaha'n tak ke main kehti ke Aap ﷺ Surah Fateha bhi padhi hai ya nahi.'⁴⁰⁸

Aap ﷺ ki pehli rakat mein قُلْ يَا أَيُّهَا الْكَافِرُونَ Qul ya-ayyuhal Kafiroon aur doosri rakat mein قُلْ هُوَ اللَّهُ أَحَدٌ Qul hu Allahu Ahad padhte.⁴⁰⁹

A'asr aur Zohar ki Namaz ki Qira-at:

Abu Qatada ؓ riwayat karte hain ke Rasool Allah ﷺ o A'asr ki pehli 2 rakato'n mein Surah Fateha aur koi 1 Surah padhte aur Peechli (T: Remaining 2 rakat) rakato'n mein sirf Surah Fateha padhte the aur kabhi hamei'n 1 ayat (Buland awaz se padh kar) suna dete the.⁴¹⁰

Jabir bin Samrah ؓ riwayat karte hain ke Rasool Allah ﷺ Zohar mein وَاللَّيْلِ إِذَا يَغْشَى **Wal Lail Iza Yaghshaa** padhte the. 1 aur riwayat mein hai ke سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى **Sabbi Hisma Rabbikal A'ala** aur A'asr mein (bhi) iski maanind (koi surah) padhte the aur Fajr mein lambi suratei'n padhte the.⁴¹¹

Jaabir bin Samrah ؓ riwayat hai Nabi e Rahmat ﷺ Zohar aur A'asr mein وَالسَّمَاءِ ذَاتِ الْبُرُوجِ **Was Samaaai Zaatil Burooj** aur وَالسَّمَاءِ وَالطَّارِقِ **Was Samaaai wat Taariq** ya is jaisi Surah padhte the.⁴¹²

Rasool Allah ﷺ Zohar ki aaghri dono'n rakato'n mein 15 ayat ke baraabar qira-at farmate jabke namaz e A'asr ki pehli dono'n rakato'n mein har raka'at ke andar 15 ayat tilawat farmate.⁴¹³ Maloom hua ke Zohar ki aaghri dono'n rakato'n mein Surah Fateha ke baad qira-at karna bhi masnoon hai.

Abu Mua'ammara ؓ ne Qhabbab ؓ se kaha, kya Rasool Allah ﷺ Zohar o A'asr mein qira-at karte the?

Qhabbab ؓ ne kaha: Haa'n.

Poocha gaya ke aapko kaise maloom hua?

Qhabbab ؓ farmane lage ke Aap ﷺ ki daadhi ki jambish se.⁴¹⁴

Maloom hua ke Zohar o A'asr ki namazo'n mein Aap ﷺ sirri (baghair awaz buland kiye hue) qira-at karte the. Kabhi Aap ﷺ ki qira-at taweel hoti. Abu Saeed Qhudri ؓ riwayat karte hain ke 1 dafa Zohar ki jamaat ki aqaamat hui to main apne ghar se baqee qabrastaan ki jaanib qaza e haajat ke liye gaya waha'n se faarigh hokar ghar paho'ncha wuzu kiya phir masjid aaya to maloom hua ke abhi tak Nabi e Rahmat ﷺ pehli rakat mein hain.⁴¹⁵

⁴⁰⁵ Muslim: al Salah 461

⁴⁰⁶ Abu Dawood: al Witar 1462 Ise Imam Haakim V1 P240 – Imam Zahabi – Imam Ibne Qhuzaima aur Imam Ibne Hibban ne Saheeh kaha

⁴⁰⁷ Abu Dawood: al Salah 816 Imam Nawawi ne Saheeh kaha

⁴⁰⁸ Bukhari: at Tahajjud 1171 – Muslim: Salatul Musafireen 724

⁴⁰⁹ Muslim: Salatul Musafireen 726

⁴¹⁰ Bukhari: al Azan 776 – Muslim: al Salah 451

⁴¹¹ Muslim: al Salah 459 & 460

⁴¹² Abu Dawood: al Salah 805 Imam Ibne Hibban (hadees # 465) ne ise Saheeh kaha

⁴¹³ Muslim: Al Salah : 452

⁴¹⁴ Bukhari: al Azan 777

⁴¹⁵ Muslim: al Salah 454

Abu Qataadaؓ bayan karte hain ke ham log guman karte hain ke Aapؐ rakat ko itna lamba is liye farmate the ke namazi pehli rakat mein hi shareek ho sakei’n.⁴¹⁶

Namaz e Maghrib ki Qira-at:

Marwaan bin Hakam se Zaid bin Saabitؓ ne kaha ke ‘Tum Maghrib ki namaz mein choti suratei’n kyou’n padhte ho? Main ne Rasool Allahؐ ko lambi suratei’n padhte hue suna.’⁴¹⁷

Jubair bin Muta’amؓ riwayat karte hain ke main ne Rasool Allahؐ namaz e Maghrib mein Surah Toor padhte hue suna.⁴¹⁸

Umme Fazal bint Haarisؓ kehti hain ke main ne Rasool Allahؐ ko (namaz) Maghrib mein Surah وَالْمُرْسَلَاتِ عُرْفًا

Wal Mursalati O’orfan padhte hue suna.⁴¹⁹

Ummul Momineen Aishaؓ hain ke Rasool Allahؐ ne namaz Maghrib mein Surah A’araaf padhi aur is surah ko dono’n raka’to’n mein mutafarriq padha.⁴²⁰

Namaz e Isha ki Qira-at:

Baraa bin A’azibؓ riwayat karte hain ke main ne Rasool Allahؐ ko namaz e Isha mein وَالَّتَيْنِ وَالزَّيْتُونَ **Wat Teeni waz Zaitooni** padhte hue suna aur main ne Nabi e Rahmatؐ se ziyada qhush awaaz kisi ko nahi suna.⁴²¹

Jabir bin Abdullah al Ansaariؓ riwayat karte hain ke Haadi e A’alamؓ ne Muaazؓ se kaha: ‘Jab tum jamat karao to وَاللَّيْلِ إِذَا يَغْشَاهَا **Was Sahmsi wa Zuhaa-ha** aur سُبْحَ اسْمِ رَبِّكَ الْأَعْلَى **Wal Laili iza Yaghshaa** aur **Sabbi Hisma Rabbikal A’alaa** ki tilawat karo is liye ke tere peeche boodhey, kamzor aur zaroorat mand (bhi) namaz adaa karte hain.’⁴²²

Muqhtalif Ayaat ka Jawaab:

Hamare yaha’n ye riwaaj hai ke imam jab baaz maqhsos ayaat ki tilaawat karta hai to baaz muqtadi namaz mein ba-awaaz e buland inka jawab dete hain. Ye durust nahi hai kyou’nke sunney wale ko ayat ka jawab dene ke bare mein koi Saheeh Sareeh riwayat nahi hai. Haa’n baaz ayat ki tilawat ke baad imam ya munfarid qaari (apne taur par) inka jawab de to jaez hai, chuna che Huzaifaؓ Rasool Allahؐ ki namaz e Tahajjud ki kaifiyat bayan karte hain ke jab Aapؐ tasbeeh wali ayat padhe to tasbeeh karte jab sawal wali ayat tilawat karte to sawal karte aur jab ta’aouz wali ayat padhte to Allah ki panah pakadte.⁴²³

Ibne Abbasؓ se riwayat hai ke Rasool Allahؐ jab سُبْحَ اسْمِ رَبِّكَ الْأَعْلَى **Sabbi Hisma Rabbikal A’alaa** padhte to سُبْحَانَ رَبِّيَ الْأَعْلَى **Subhana Rabbiyal A’alaa** kehte.⁴²⁴

Surah Ghaashiya ke ihtetaam par اَللّٰهُمَّ حَاسِبُنِيْ حِسَابًا يَّسِيْرًا **Allahumma Haasibni Hisaabai’n Yaseera** kehne ki koi daleel nahi. Kisi hadees mein adna sa ishara bhi nahi ke Nabi e Rahmatؐ ne in kalimaat ko Surah Gaashiya ke ihtetaam par kaha ho.

Namaz Mein Qhayal Aana:

Dauraan e namaz koi soch aane par namaz batil nahi hoti. Oqba bin Harisؓ farmate hain ke main ne Rasool Allahؐ ke sath A’asr padhi. Namaz ke baad Aapؐ fauran khade hogae aur Azwaj e Muttaherat ke paas tashreef le gae phir wapas tashreef laae, Sahaabaؓ ke cehro’n par ta’ajjub ke asaar dekh kar farmaya: ‘Mujhe namaz ke dauran yaad aaya ke hamare ghar me sona rakha hua hai aur mujhe 1 din ya 1 raat ke liye bhi apne ghar mein sona rakhna pasand nahi lehaza main ne ise taqseem karne ka hukam diya.’⁴²⁵

⁴¹⁶ Abu Dawood: 800

⁴¹⁷ Bukhari: 764

⁴¹⁸ Bukhari: al Azan 760 – Muslim: al Salah 463

⁴¹⁹ Bukhari: al Azan 763 – Muslim: al Salah 462

⁴²⁰ Nasai: V2 P170) Ise Imam Nawawi ne Hasan kaha

⁴²¹ Bukhari: al Azan 769 – Muslim: al Salah 464

⁴²² Bukhari: al Azan 705 – Muslim: al Salah 465

⁴²³ Muslim: Salatul Musafireen 772

⁴²⁴ Abu Dawood: al Salah 883) Ise Imam Haakim aur Hafiz Zahabi ne Saheeh kaha

⁴²⁵ Bukhari: al Azan 851

Raful Yadain

Raful Yadain yaani dono'n hatho'n ka uthaana. Ye namaz mein 4 jagah saabit hai.

- Shuroo namaz mein Takbeer e Tehreema ke waqt. (While starting Salah)
 - Rukoo se qabl. (Before bowing, Rukoo)
 - Rukoo ke baad. (After raising head from Rukoo)
 - Teesri (3) rakat ki ibteda mein. (At the beginning of third (3rd) rakat)
1. Abdullah bin Zubair farmate hain: 'Main ne Abu Bakr Siddiq ؓ ke peeche namaz padhi wo namaz ke shuroo mein aur rukoo se pehle aur jab rukoo se sar utha-te to apne dono'n haath (kandho'n tak) utha-te the aur kehte the ke Rasool Allah ﷺ bhi namaz ke shuroo mein, rukoo se pehle aur rukoo se sar uthane ke baad (isi tarha) rafayadain karte the.⁴²⁶
 2. Umar e Farooq ؓ ne 1 martaba logo'n ko namaz ka tareeqa batane ka iraada kiya to qibla ruqh hokar khade hogae aur dono'n hatho'n ko kandho'n tak uthaya phir Allahu Akbar kaha, phir rukoo kiya aur isi tarha (hatho'n ko buland) kiya aur rukoo se sar utha kar bhi rafa yadain kiya.⁴²⁷
 3. Sayyadna Ali ؓ farmate hain: ke Rasool Allah ﷺ namaz ke shuroo mein, rukoo mein jaane se pehle aur rukoo se sar uthane ke baad aur 2 rakatei'n padh kar (T: at the beginning of third (3rd) rakat) khade hote waqt rafa yadain karte the.⁴²⁸
 4. Abdullah bin Umar ؓ farmate hain: Rasool Allah ﷺ namaz mein, rukoo se pehle aur rukoo ke baad apne dono'n hath kandho'n tak uthaya karte the aur sajde mein aisa nahi karte the.⁴²⁹
 5. Abdullah bin Umar ؓ (khud bhi) shuroo namaz mein, rukoo se pehle, rukoo ke baad aur 2 rakatei'n padh kar khada hote waqt rafa yadain karte the aur farmate the ke Rasool Allah ﷺ bhi isi tarha karte the.⁴³⁰
- Imam Bukhari ؒ ke ustaad Ali bin Madeeni ؒ farmate hain ke Hadees ibne Umar ؓ ki bina par musalmano'n par rafa yadain karna zaroori hai.⁴³¹
6. Maalik bin Haurees ؓ shuru namaz mein rafa yadain karte, phir jab rukoo karte to rafa yadain karte aur jab ruku se sar uthate to rafa yadain karte aur ye farmate the ke Rasool Allah ﷺ isi tarha kiya karte the.⁴³²
 7. Wael bin Hajar ؓ farmate hain: Main ne Nabi e akram ﷺ dekha, jab Aap namaz shuru karte to Allahu Akbar kehte aur apne dono'n haath uthate. Phir apne haath kapde mein dhaa'nk lete phir daya'n haath bayei'n par rakhte. Jab rukoo karne lagte to kapdo'n se haath nikalte Allahu Akbar kehte aur rafa yadain karte, jab ruku se uthate to Samee Allahu Liman Hameeda kehte aur rafa yadain karte.⁴³³
- Wael Bin Hajar ؓ 9 aur 10 Hijri mein Rasool Allah ﷺ ke paas aaey. Lehaza saabit hua ke Rasool Allah ﷺ 10 Hijri tak rafa yadain karte the, 11 Hijri mein Nabi e Rahmat ﷺ ne wafaat paai. Lehaza iski mansooqhee ki koi daleel maujood nahi.
8. Abu Humaid Sa'adee ؓ ne 10 Sahaaba Ikraam ؓ ke ek(1) majae mein bayan kiya ke: Rasool Allah ﷺ jab namaz shuroo karte aur jab rukoo mein jate, jab rukoo se sar uthate aur jab 2 rakatei'n padh kar khade

⁴²⁶ Baheqhee V2 P73) Baheqhee ne Siqa kaha hai

⁴²⁷ Baheqhee – Nasbur Raaya V1 P 415 & 416

⁴²⁸ Abu Dawood: al Salah 744 – Ibne Majja 864) Ise Imam Tirmizee apni kitab (Kitab ad Da'awaat, # 3423) ne Hasan Saheeh kaha

⁴²⁹ Bukhari: al Azan 735 – Muslim: al Salah 390

⁴³⁰ Bukhari: al Azan 739 – Muslim 390

⁴³¹ Talqhees al Habeer V1 P 218, New Edition

⁴³² Bukhari: al Azan 737 – Muslim: 391

⁴³³ Muslim: al Salah 401

hote to rafa yadain karte the. Tamaam Sahaaba ne kaha ‘Tum sach bayan karte ho, Rasool Allah ﷺ isi tarha namaz padhte the.’⁴³⁴

Imam Ibne Qhuzaimaؒ is hadees ko riwayat karne ke baad farmate hain ke main ne Muhammad bin Yahya ko ye kehte hue suna ke jo shaqs hadees Abu Humain ko sunne ke bawajood ruku mein jate aur is se sar uthate waqt rafa yadain nahi karta to iski namaz naaqis hogi.⁴³⁵

9. Abu Moosa Asha’ariؓ ne (1 din logo’n se) farmaya ‘Kya main tumhei’n Rasool Allah ﷺ ki namaz na bataou’n? ye keh kar unho’n ne namaz padhi jab takbeer tehreema kahi to rafa yadain kiya, phir jab rukoo kiya to rafa yadain kiya aur takbeer kahi aur ruku se sar uthate waqt Samee Allahu Liman Hameeda keh kar dono’n haath (kandho’n tak) uthae. Phir farmaya: isi tarha kiya karo.’⁴³⁶

Abu Hurairaؓ farmate hain ke Rasool Allah ﷺ shuroo namaz mein, rukoo se pehle aur rukoo ke baad apne dono’n hath (kandho’n tak) uthaya karte the.⁴³⁷

10. Jaabir bin Abdullahؓ jab namaz shuru karte, jab rukoo karte aur jab rukoo se sar uthate to rafa yadain karte aur farmate the ke Rasool Allah ﷺ isi tarha karte the.⁴³⁸

Rafa Yadain Na Karne Walo’n Ke Dalaael Ka Tajziya:

Jin ahadees se rafa yadain na karne ki daleel lee jaati hai in ka muqhtasar tajziya mulaheza farmaei’n.

Pehli Hadees:

Jaabir bin Samrahؓ bayan karte hain ke Rasool Allah ﷺ farmaya: ‘Kya baat hai ke main tumko is tarha haath uthate dekhta hu’n goya ke wo sarkash ghodo’n ki dumei’n (T: Tail) hain. Namaz mein sukoon iqhtiyar kiya karo.’⁴³⁹

Tajziya: Is hadees main is maqam ka zikar nahi jis par Sahaaba ؓ haath utha rahe the aur Aap ﷺ ne inhei’n mana farmaya. Jaabir bin Samrahؓ hi se Muslim mein is hadees se mutsal 2 riwayat aur bhi hain jo baat ko poori tarah waazeh kar rahi hain.

- Jaabir bin Samrahؓ farmate hain: Rasool Allah ﷺ ke sath jab ham namaz padhte to namaz ke qaatme par daei’n baei’n **Assalamu Alaikum wa Rahmatullah** kehte hue haath se ishara bhi karte ye dekh kar Aap ﷺ farmaya: Tum apne haath se is tarha ishaara karte ho jaise shareer ghodo’n ki dumei’n hilti hain. Tumhei’n yehi kafi hai ke qaeda mein apni rano’n par haath rakhe hue daei’n aur baei’n mu’n modh kar **Assalamu Alaikum wa Rahmatullah** kaho.’⁴⁴⁰
- Jaabir bin Samrahؓ hai: ham Rasool Allah ﷺ ke saath namaz ke qhatme par **Assalamu Alaikum wa Rahmatullah** kehte hue haath se ishaara bhi karte the ye dekh kar Aap ﷺ ne farmaya tumhei’n kya hogaya hai tum apne hatho’n se is tarha ishara karte ho goya wo shareer ghodo’n ki dumei’n hain. Tum namaz ke qhatme par sirf zubaan se **Assalamu Alaikum wa Rahmatullah** kaho aur hath se ishara na karo.⁴⁴¹

Imam Nawaviؒ ‘*Al Majmua’a*’ mein farmate hain: Jaabir bin Samrahؓ ki is riwayat se rukoo mein jaate aur uthte waqt rafa yadain na karne ki daleel lena ajeeb baat aur sunnat se jahaalat ki qabeeh qism hai. Kyoun ke ye hadees rukoo ko jaate aur uthte waqt ke rafa yadain ke bare me in nahi balke tashahhud mein salam ke waqt

⁴³⁴ Abu Dawood: al Salah 730 – Tirmizee: al Salah 304 – Ibne Hibban V5 P 182) Ise Imam Tirmizee ne Hasan Saheeh kaha

⁴³⁵ Saheeh ibne Qhuzaima V1 P 298 & 588

⁴³⁶ Daar e Qutni V1 P 292) Haafiz ibne Hajar ne kaha iske raawi siqa hain, Al Talqees V1 P 219

⁴³⁷ Ibne Majja: Iqamatis Salah 860) Ise Imam Ibne Qhuzaima V1 344 (#694) ne Saheeh kaha

⁴³⁸ Musnad as Siraaj, Ibne Majja: Iqamatis Salah 868) Imam Ibne Hajar ne kaha hai ke iske raawi siqa hain

⁴³⁹ Muslim: al Salah 430

⁴⁴⁰ Muslim: al Salah 431

⁴⁴¹ Muslim: 431 ki zeli hadees

dono'n jaanib hath se ishara karne ki mumaneat ke bare mein hai. Muhaddiseen aur jin ko muhaddiseen ke sath thoda sa bhi ta'alluq hai, inke darmiyan is bare mein koi iqhtelaf nahi. Iske baad Imam Nawavi, Imam Bukhari رَحِمَهُمُ اللّٰهُ ka qaul naqal karte hain ke is hadees se baaz jaahil logo'n ka daleel pakadna *Saheeh Nahi* kyou'nke ye salam ke waq hath uthane ke bare mein hai. Aur Jo A'alim hai wo is tarha ki daleel nahi pakadta kyou'nke ye ma'arof o mashoor baat hai. Is mein kisi ka iqhtelaf nahi aur agar ye baat saheeh hoti to ibtedaae namaz aur namaz e eidain mein rafa yadain bhi mana ho jatei'n kyou'nke is mein kisi qhaas rafa yadain ko bayan nahi kiya gaya. Imam Bukhari رَحِمَهُمُ اللّٰهُ farmate hain pas in logo'n ko is baat se darna chaahiyey ke wo Nabi e Rahmat ﷺ par wo baat keh rahe hain jo Aap ne nahi kaho kyou'nke Allah farmata hain:

'Pas In Logo'n Ko Jo Nabi e Akram ﷺ ki Muqhalifat Karte Hain Is Baat Se Darna Chaahiyey Ke Inhein (Duniya Mein) Koi Fitna Ya (Aqhirat Mein) Dardnaak Azaab Pho'nche.'⁴⁴²

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Doosri Hadees:

Abdullah bin Masood رَضِيَ اللّٰهُ عَنْهُ farmaya: 'Kya main tumhei'n Rasool Allah ﷺ ki namaz na bataou'n? inho'n ne namaz padhi aur hath na uthae magar pehli martaba.'⁴⁴³

Tajziya: Imam Abu Dawood is hadees ke baad farmate hain: '*Ye hadees in alfaaz ke saath Saheeh Nahi hai.*'⁴⁴⁴

Daarus Salaam Riyadh aur Baitul Ifkaar lid Dauliyya ki shae karda Abu Dawood mein ye tabsera maujood hai.

Imam Tirmizee ne Abdullah bin Mubarak رَضِيَ اللّٰهُ عَنْهُ ka qaul naqal kiya hai: 'Abdullah bin Masood رَضِيَ اللّٰهُ عَنْهُ ke tark raful yadain ki hadees saabit nahi hai'⁴⁴⁵

Imam Ibne Hibban رَضِيَ اللّٰهُ عَنْهُ ne to yaha'n tak likh diya hai ke is mein bahot si illatei'n hai jo ise baatil bana rahi hai. (mislan is mein Sufiyan Soori Mudallis hain aur A'an se riwayat karte hain. Mudallis kin A'an wali riwayat tararrud ki soorat mein zaef hoti hai.

Teesri Hadees:

Baraa رَضِيَ اللّٰهُ عَنْهُ kehte hain main ne Rasool Allah ﷺ ko dekha Aap jab namaz shuroo karte to dono'n hath kano'n tak uthate (*Summa Lam Ya-o'ud*) phir nahi uthate the.⁴⁴⁶

Tajziya: Imam Nawavi رَضِيَ اللّٰهُ عَنْهُ farmate hain ke ye hadees Zaef hai ise Sufiyan bin Oyaina, Imam Shafai, Imam Bukhari ke ustad Imam Hameedi aur Imam Ahmad bin Hambal jaise Aimmatul Hadees رَضِيَ اللّٰهُ عَنْهُمْ Zaef qarar diya hai. Kyou'nke Yazeed bin Abi Ziyad pehle (*Lam Ya-o'ud*) nahi kehta tha, *ahle Kufa* ke padhane par isne ye alfaz badha diey. Mazeed bara'n Yazeed bin Abi Ziyad Zaef aur Shia bhi tha. Aaqhri umar mein haafeza qharab hogaya tha (Taqrreb) nez mudallis tha.

Alaawa azeei'n rafa yadain ki ahadees oola hain, kyou'nke wo musbat hain aur naafi par musbat ko tarjeeh haasil hoti hai.

Baaz log daleel dete hain ke munafiqeen aastino'n aur baghlo'n mein but rakh letey the aur buto'n ko girane ke liye rafa yadain kiya gaya, baad mein chhod diya gaya, lekin kutub e ahadees mein iska kahee'n koi saboot nahi

⁴⁴² Surah Al Noor 63

⁴⁴³ Abu Dawood: al Salah 257

⁴⁴⁴

⁴⁴⁵ Tirmizee: 254

⁴⁴⁶ Abu Dawood 749

hai. Albatta *Johlaa* ki zabano'n par ghoomta rehta hai. Darj e zel haqhaeq is qaul ki kamzori wazeh kar dete hain:

1. Makka mein but (T: Idols) they magar jamat farz nahi thee. Madeena mein jamat farz hui magar but nahi the, phir munafiqeen madeena kin buto'n ko baghlo'n mein dabae masjido'n mein chale aate the?
2. Ta'ajjub hai ke *Jaahil* log is *Gap* ko saheeh maante aur iske sath sath Nabi Akram ﷺ ko A'alimul Ghaib bhi maante hain, halaa'nke agar Aap A'alimul Ghaib hote to rafa yadain karwane ke baghair bhi jaan sakte the ke fala'n fala'n shaqs masjid mein but le aaya hai.
3. But hi giraane the to ye takbeer tehrima kehte waqt jo rafa yadain ki jaati hai aur isi tarha rukoo aur sujood ke dauran bhi gir sakte the is ke liye alag se rafa yadain ki sunnat jaari karne ki qat-a'an zaroorat nahi thee.
4. Munafiqeen bhi kis qadr bewaqoof the ke but jebo'n mein lane ki bajae inhei'n baghlo'n mein dabaa laae?
5. Yaqeenan *Jaahil* log aur inke *Peshwa* ye bataane se qasir hain ke inke baqaul agar rafa yadain ke dauran munafiqeen ki baghlo'n se but girte the to phir Aap ne inhei'n kya saza di thee?
6. Dar asal ye kahani mahez qhanasaaz afsaana hai. Jis ka haqeeqat ke sath adna sa ta'alluq bhi nahi hai.
7. Ye bhi daleel di jaati hai ke Ibne Zubair ؓ kehte hain: Rasool Allah ﷺ rafa yadain kiya tha aur bad mein chhod diya.⁴⁴⁷

Tehqheeq to ye hai ke masla rafa yadain mein nasqh (T: it has never been stopped) hua hi nahi hai. Kyou'nke nasqh hamesha waha'n hota hai, jaha'n

- 2 Hadeesei'n aapas mein takraati ho'n.
 - Dono'n maqbool ho'n.
 - Inka koi mushtareka mafhoom na nikalta ho.
 - Dalaael se saabit hojae ke in dono'n mein se fala'n pehle daur ki hai aur fala'n baad mein irshad farmai gai, tab baad wali hadees, pehli hadees ko mansooq kardeti hai.
11. Magar yaha'n rafa yadain karne ki ahadees Ziyada bhi hain aur Saheeh tareen bhi. Jabke na karne ki ahadees kam bhi hain aur kamzor bhi (in par muhaddiseen ki jarah hai) ab na to maqbool aur mardood ahadees ka mushtarika mafhoom aqhaz karna jaez hai aur na hi mardood ahadees se maqbool ahadees ko mansooq kiya jasakta hai. Rafa yadain ke mansooq na hone ke dalaal mulaheza farmae'n.
1. Sahaaba Ikram ؓ ne Hayat e Taiyyaba ke aqhri (9 aur 10 Hijri) mein Nabi e Akram ﷺ se Raful Yadain karna riwayat kiya hai.
 2. Sahaaba Ikram ؓ ahed e nabuwwat ke baad bhi rafa yadain ke qaael o faael rahe.
 3. Kaha jaata hai ke chaaro'n (4) aimma barhaq hai'n agar aisa hi hai to in charo'n mein se teen (3) raful yadain karne ke qael hain.
 4. Jin Muhaddiseen Ikram ؓ ne raful yadain ki ahadees ko apni muqhtalif kutub me maqbool sanado'n ke sath riwayat kiya hai in mein se kisi ne ye tabsera nahi kiya ke '*Raful Yadain Mansooqh hai*' saabit hua ke Sahaaba o Taabaeen aur Fuqaha o Muhaddiseen (*Rahimahullah*) ke nazdeek raful yadain

⁴⁴⁷ Nasbur Raaya V1 P 404) Lekin ye riwayat bhi Mursal aur Zaeef hai

mansooq nahi balke *Sunnat E Nabawi* hai. Aur zahir hai ke sunnat chhodne ke liye nahi, apnane ke liye hoti hai. Ab jo shaqs ek (1) ghair ma'asoom ummati ke amal ko *Sunnat E Nabawi* par tarjeeh deta hai aur sunnat ko a'amadan hamesha chhode hue hai ise Hubbe Rasool ka da'awa karna jachta nahi hai. Allah Ta'ala ham sab ko hidayat de.. Aamin.

Isi tarha is silsile mein ek aur riwayat bhi pesh ki jaati hai ke Abdullah bin Masood رضي الله عنه farmaya: 'Main ne Rasool Allah ﷺ o Abu Bakr رضي الله عنه o Umar رضي الله عنه ke sath namaz padhi ye log shuru namaz ke alawa hath nahi uthate the.'⁴⁴⁸

Qhulaasa: Raful yadain ki ahadees *Bakasrat aur Saheeh* tareen asnaad se marwi hain. A'adm raful yadain ki ahadees ma'ani ya sanadan saabit nahi. Imam Bukhari رحمته الله likhte hain ke ahle ilm ke nazdeek kisi 1 Sahabi se bhi adm raful yadain saabit nahi hai.

⁴⁴⁸ Bheqhee: V2 P 79 & 80

Imam Dar e Qutni likhte hain ke iska rawi Muhammad bin Jaabir Zaeef hai. Balke baaz ulama (Imam Ibne Jauzi aur Imam Ibne Taimiyya waghaira) ne ise mauzoo kaha hai. (Ya'ani ye riwayat Ibne Masood رضي الله عنه

ki bayan karda nahi hai, balke kisi ne qhud tarash kar inki taraf mansoob kardi hai) Lehaza aisi riwayat pesh karna jaez nahi hai

Ruku Ka Bayan

1. Ruku mein jate waqt **Allahu Akbar** kehkar dono'n hath kandho'n (ya kano'n) tak uthaei'n. Jaisa ke Ibne Umarؓ riwayat karte hain: 'Nabi e Akramؐ jab ruku ke liye takbeer kehte to apne dono'n hath kandho'n tak uthate the.'⁴⁴⁹
2. Aishaؓ farmati hain ke Rasool Allahؐ ruku mein peeth (Pusht) (T: Back) bilkul seedhe rakhte sar na to ooncha hota tha aur na neecha.⁴⁵⁰
3. Rasool Allahؐ ruku kiya to apni hatheliyo'n ko ghutno'n par rakha aur inhe'n mazboot pakda ungliya'n kushada rakhein. Aur dono'n baazu taan kar rakhe aur kohniyo'n ko pehlao'n se door rakha.⁴⁵¹

- Huzaifaؓ farmate hain ke Rasool Allahؐ ruku mein farmate:

Mera Rab Azeem (Har Aeb Se) Paak hai.⁴⁵²

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbaiyal Azeem

Aapؐ ye kalimaat 3 dafa kehte the.⁴⁵³

- Ayeshaؓ kehti hain ke Nabi e Akramؐ apne ruku aur sajde mein aksar kehte the:

Aey hamare parwardigar Allah! Tu paak hai, ham teri ta'areef bayan karte hain, Ya ilaahi mujhe baqsh de.⁴⁵⁴

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Subhanaka Allahumma Rabbana wa Bihamdika Allahumaghfirli

- Ayeshaؓ riwayat karti hain ke Nabi e Akramؐ apne ruku aur sajde mein kehte the:

Farishto'n aur ruh (Jibraeel) ka parwardigar nihayat paak hai.⁴⁵⁵

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Subbuhun Quddusun Rabbul Malaaikati war Ruuh

Auf bin Maalikؓ karte hain ke Rasool Allahؐ apne ruku mein kehte the:

Qaher (galbe) baadshahi, badaai aur buzrugi ka maalik Allah (nihayat hi) paak hai.⁴⁵⁶

سُبْحَانَ ذِي الْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Subhana Zil Jabrooti wal Malakuti wal Kibriyaa i wal a'azmati

Sayyadna Aliؓ riwayat hai ke Rasool Allahؐ mein ye padhte the:

Aey Allah main tere aage jhuk gaya, tujh par eman laaya, tera farmabardaar hua, mera kaan, meri aa'nkh, mera maghz, meri haddi aur mere patthe tere aage aajiz ban gae.⁴⁵⁷

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ أَمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ سَمْعِي وَبَصَرِي وَخُفْيَ وَعَظْمِي وَعَصَنِي

Allahumma Laka Raka'atu wa Bika Aamantu wa Laka Aslamtu khshaa'a Laka Same'e wa Basari wa Muqqhi wa A'azmi wa A'sabi

⁴⁴⁹ Bukhari: 735 – Muslim 390

⁴⁵⁰ Muslim: al Salah 498

⁴⁵¹ Abu Dawood: al Salah 734 – Tirmizee: al Salah 260) Ise Imam

Tirmizee aur Imam Nawawi ne Saheeh

⁴⁵² Muslim: Salatul Musafireen 772

⁴⁵³ Ibne Majja 888

⁴⁵⁴ Bukhari: al Azan 794 – Muslim: al Salah 484

⁴⁵⁵ Muslim: al Salah 487

⁴⁵⁶ Abu Dawood: al Salah 873 – Nasai: V2 P191

⁴⁵⁷ Muslim: Salatul Musafireen 771

Itmnaan - Namaz Ka Rukn:

Abu Hurairaؓ riwayat hai ke 1 shaqs masjid mein daqhil hua, Rasool Allah ﷺ masjid ke kone mein tashreef farma the. Is shaqs ne namaz padhi (aur ruku, sujood, qaume aur jalse ki ria'ayat na ki aur jaldi jaldi namaz padh kar) Rasool Allah ﷺ ki qhidmat mein hazir hua aur Aap ko salam kiya, Aap ne farmaya: **Wa'alaikumus Salaam** waapas jaa, phir namaz padh. Is liye ke tune namaz nahi padhi. Wo gaya, phir namaz padhi (Jis tarha pehle bey-qaeda padhi thi) phir aaya aur salam kiya. Aapؐ phir farmaya: **Wa'alaikumus Salaam** waapas jaa, phir namaz padh. Kyou'nke tune namaz nahi padhi, is shaqs ne teesri (3) ya caho'nti (4) baar (bey-qaeda) namaz padhne ke baad kaha: Aap mujhe (namaz padhne ka Saheeh tareeqa) sikhadei'n. To Aapؐ farmaya: Jab tu namaz ke irade se uthe to pehle qhoob acchi tarha wuzu kar, phir qibla ruqh khada hokar takbeer e tehreema keh, phir Quran e Majeed mein se jo tere liye asaan ho padh, phir ruku kar, yaha'n tak ke itmenan se ruku (pura) kar, phir (ruku se) sar utha yaha'n tak ke (qauma mein) seedha khada hoja, phir sajda kar yaha'n tak ke itmenan se sajda (mukammil) kar, phir itmenan se apna sar utha aur (jalsa mein) baithja, phir sajda kar yaha'n tak ke itmenan se sajda (pura) kar, phir (sajde se) apna sar utha aur (doosri rakat ke liey) seedha kahada hoja, phir is tarha apni tamam namaz puri kar.⁴⁵⁸

Is hadees mein jis namazi ka zikar hai wo ruku aur sujood bahot jaldi jaldi karta tha. Qauma aur jalsa itmenan se thaher thaher kar nahi karta tha, Rasool Allah ﷺ har baar ise farmaya ke phir namaz padh kyou'nke tune namaz padhi hi nahi. Aapؐ in arkan ki adaigee mein a'adm itmenan ko namaz ke batil hone ka sabab qarar diya hai.

Huzaifa bin Yamaanؓ ne ek shaqs ko namaz padhte hue dekha jo ruku aur sujood poori tarha ada nahi kar raha tha, Huzaifa ؓ ne ise kaha ke 'Tu ne namaz nahi padhi aur agar tum (isi tarha namaz padhte hue) margae to is tareeqe par nahi maroge jis par Allah Ta'ala ne Muhammadؐ ko paida kiya tha.'⁴⁵⁹

Abu Masood Ansariؓ bayan karte hain ke Rasool Allah ﷺ ne farmaya: Aadmi ki namaz durust nahi hoti yaha'n tak ke ruku aur sajde (se sar uthakar bilkul itmenan ke sath khada hokar ya baith kar) apni peeth seedhi na kare.⁴⁶⁰

Rasool Allah ﷺ ne Sahaaba Ikram ؓ se poocha ke sharabi, zaani aur chor ke muta'alliq tumhara kya guman hai (yaani inka gunah kitna hai)? Sahaaba ne kaha: Allah aur iske Rasool behtar jaante hain. Aapؐ ne farmaya ke ye gunah kabeera hain in mein saza bahot hai aur (kaan khol kar) suno, bahot buri chori, is aadmi ki hai jo apni namaz mein chori karta hai. Sahaaba ne kaha wo kis tarha? Aapؐ ne farmaya: jo namaz ka ruku aur sajda pura na kare wo namaz mein chori karta hai.⁴⁶¹

Allahu Akbar! Kis qadr qhauf ka maqam hai... Aaah! Hamaari ghair masnoon namazo'n ka kya hashar hoga?

Hamein namaz ko takbeer e oola se lekar salaam pherne tak masnoon tareeqe se ada karna chaahiye.

Abu Bakarؓ riwayat hai ke wo Nabi e Akram ﷺ ke sath namaz mein shamil hue is waqt Aapؐ ruku mein the. Abu Bakarؓ saf mein paho'nchne se pehle hi ruku karliya aur isi haalat mein chal kar saf mein paho'nche. Nabi e Rahmat ﷺ ko ye baat batai gai. Aapؐ ne farmaya: Allah tera shauqh ziyada kare, aainda aisa na karna.⁴⁶²

Baaz log is hadees se ye nukta nikalte hain ke agar namazi haalat e ruku mein imam ke sath shamil ho to wo ise rakat shumar karega kyou'nke Abu Bakarؓ rakat nahi dohrai naa hi Aapؐ ne inhei'n aisa karne ka hukam

⁴⁵⁸ Bukhari: al Azan 793 – Muslim: al Salah 397

⁴⁵⁹ Bukhari: al Azan 791

⁴⁶⁰ Abu Dawood: al Salah 855 – Tirmizee: al Salah 265) Imam Tirmizee aur Ibne Hibban ne ise Saheeh kaha

⁴⁶¹ Muwatta Imam Maalik V1 P 167 – Baheqhee V8 P 209 & 210) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

⁴⁶² Bukhari: al Azan 783

diya aur is se ye bhi maloom hua ke qiyam zaroori hai na faateha. Ye Maqaf mahel e nazar (*T: this issue should be made clear*) hai, kyou'nke:

- Nabi e Akram ﷺ ne inhei'n rakat lautane ka hukam diya tha ya nahi? Ya inho'n ne az-qhud rakat ko lautaya tha ya nahi? Is ke mutaalliq hadees qhamosh hai is zamn mein jo kuch bhi kaha jata hai wo mahez zan (*T: Perception*) o ehtemaal ki buniyad par kaha jata hai.
- Iske bar-aks aisee sareeh dalaal maujood hain jo (har saahab e istetaa'at ke liey) qiyam aur fateha dono'n ko lazim qarar dete hain aur
- Qaaeda ye hai ke jab ehtemaal (*T: Doubtful*) aur saraahat (*T: Clear*) aamne saamne aajaei'n to ehtemaal ko chhod diya jaega aur saraahat par amal kiya jaega.
- Seedhi si baat hai ke is hadees shareef ka markazi nukta Abu Bakar ﷺ ka ye fa'al hai ke pehle wo haalat e ruku mein imam ke sath shamil hue phir isi kaifiyat mein aage badhte hue saf mein daqhil hue, Aap ﷺ inhei'n isi fa'al se roka tha. Jamat mein shamil hone ka shauqh bajaa magar is shauqh ki takmeel ka ye tareeq behr e haal mustehsan na tha.
- Lehaza is hadees ko is asal nukte se hata kar qiyam aur fateha se qhali rakat ke jawaz par laana durust malum nahi hota. *Wallah A'alam*.

Qaume Ka Bayaan:

Abu Humaid Sa'adi riwayat karte hain ke 'Rasool Allah ﷺ ruku se sar uthate hue seedhe khade hojate the, yaha'n tak ke har haddi apne maqam par aajati thee.' ⁴⁶³

- Rasool Allah ﷺ ne farmaya: 'Jab imam (ruku se uth-te hue) kahe - سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ **Same'e Allahu Liman Hameeda** Allah Ne Iski Sunli Jis Ne Iske Ta'areef Ki, to tum kaho - رَبَّنَا وَلَكَ الْحَمْدُ **Allahumma Rabbana wa Lakal Hamadu** Aey Hamare Rabb! Tere Hi Waaste Ta'areef Hai. Jiska kehna farishto'n ke kehne ke sath mil gaya iske pichle gunah maaf hojaye'nge.' ⁴⁶⁴
- Rafa'a bin Raafe'e ؓ karte hain ke ham Rasool Allah ﷺ ke peeche namaz padh rahe the, jab Aap ﷺ ne ruku se sar uthaya to farmaya: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ **Same'e Allahu Liman Hameeda** ek muqhtadi ne kaha رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ **Rabbana wa Lakal Hamad Hamdan Kaseeran Tayyiban Mubaarakan Feeh** phir jab Aap ﷺ namaz se faarigh hue to farmaya: 'Bolne wala kaun tha?' (yaani kis ne ye kalme padhe hain?) ek shaqs ne kaha Ya Rasool Allah! Main tha. Aap ﷺ ne farmaya: 'Main ne 30 se zaaed farishte dekhe jo in kalimat ka sawab likhne mein jaldi kar rahe the.' ⁴⁶⁵
- Abdullah bin Abi Auf ؓ bayan karte hain ke jab Rasool Allah ﷺ ruku se uth-te to (qauma mein dua padhte):

Allah ne sun lee is (bande) ki baat jis ne is ki ta'areef ki aey hamare Allah! Tere hi liye saari ta'areef hai aasmano'n, zameen aur har is cheez ke bharao ke baraabar jo tu chaahe'. ⁴⁶⁶

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ لَكَ الْحَمْدُ مِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Same'e Allahu liman Hamidahu, Allahumma Lakal Hamdu mil us Samaawaati wamil ul Arzi wamil ou maa Shita min Shai-in ba'adu

Abu Saeed Qhudri ؓ kehte hain ke Rasool Allah ﷺ jab apna sar ruku se utha-te to ye dua padhte:

Aey Hamare Parwardigar! Har Qism Ki Ta'areef Sirf Tere liye Hai Asmaano'n Aur Zameen Aur Har Is Cheez Ke Bharao Ke Baraabar Jo Tu Chaahe Aur Bande Ne Jo Teri Ta'areef Aur Buzrugi Ki Wo Tere Laaeq Hai Aur Ham Sab Tere Hi Bande Hain. Aey Allah! Koi Rokne Wala Nahi Is Cheez Ko Jo Tune Di Aur Koi Dene Wala Nahi Is Cheez Ko Jo Tune Rok Di Aur Daulatmand Ko Daulatmandi Tere A'azab Se Nahi Bacha Sakti. ⁴⁶⁷

رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدُ اللَّهِ لَا مَانِعِلِمَا أَعْطَيْتَ وَلَا مُعْطَى لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ تَلَجَّدُ

Rabbana Lakal Hamdu Mil us Samaawaati wa Milul Arzi wamil ou Maa Shita Min Shai-in Ba'adu Ahlath-thnaa-i wal Majdi, ahaqqu maa Qaalal a'abdu, wa Kulluna laka A'abdu, Allahumma Laa Maania'a Lima A'ataita walaa Mo'otiya Limaa Mana'ata, walaa Yanfa'o Zal Jannadi Minkal Jaddu.

Rasool Allah ﷺ Qaume Mein Farmate:

Aey Allah! Tere Hi liye saari tareef hai asmano'n aur zameen aur har is cheez ke bharao ke baraabar jot u chaahe, Aey Allah! Mujhe barf (T: Ice), Ole (T: Glaze

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ اللَّهُمَّ طَهِّرْنِي بِالسَّلْجِ وَالْبَرَدِ

⁴⁶³ Bukhari: al Azan 828

⁴⁶⁴ Bukhari: al Azan 796 – Muslim: al Salah 409

⁴⁶⁵ Bukhari: al Azan 799

⁴⁶⁶ Muslim: al Salah 476

⁴⁶⁷ Muslim: al Salah 477

Ice) aur thande paani se paak karde. Aey Allah! Mujhe gunaho'n aur khatao'n se aisa paak karde jis tarha safed kapda mail kuchail se saaf kiya jata hai.⁴⁶⁸

وَالْمَاءِ الْبَارِدِ اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَمَّى
الثَّوْبُ الْأَبْيَضُ مِنَ الْوَسَخِ

Allahumma Rabbana Lakal Hamdu Mil us Samaawaati wamilul Arzi wamil ou Maashita Min Shai-in Ba'adu
Allahumma Tahhirni bith-thalij wal baradi walmaa-il Baaridi, Allahumma Tahhirni minaz Zunubi wal Khataya
Kama Younaqqath Thaubul Abyazu minal Wasaqh.

Tambeeh: (T: Warning)

Bahot se logo'n ko qaume ka pata nahi ke wo kya hota hai. Wazeh ho ke ruku ke baad itmenan seedha khade hone ko qauma kehte hain. Rasool Allah ﷺ se sar utha kar seedhe khade hokar bade itmenan se qaume ki dua padhte the.

Baraa ﷺ riwayat hai ke Rasool Allah ﷺ ruku, sajda, 2 sajdo'n ke darmiyan baithna aur ruku se (uth kar qauma mein) khada hona baraabar hota tha siwae qiyam aur tassahhud baithne ke. (ya'ani ye charo'n (4) cheezei'n: Ruku, Sajda, Jalsa aur Qauma Tawaalat mein taqreeban baraabar hoti thei'n) ⁴⁶⁹

Baaz auqaat Aap ﷺ ka qauma bahot lamba hota tha. Anas ﷺ hain: 'Nabi e Akram ﷺ is qadr lamba qauma karte ke kehne wala kehta ke Aap ﷺ bhool gae hain.' ⁴⁷⁰

Magar afsos ke aaj musalman qauma lamba karna to raha darkinaar, peeth seedhi karna bhi gawara nahi karte fauran sajda karne ki koshish karte hain, Allah ham sab ko hidayat de. Aamin.

⁴⁶⁸ Muslim: 476

⁴⁶⁹ Bukhari: al Azan 792 – Muslim: 471

⁴⁷⁰ Bukhari: al Azan 821 – Muslim: al Salah 472

Sajde Ke Ehkaam

1. Abu Hurairaؓ riwayat hai ke Rasool Allahﷺ farmaya: ‘Jab tum mein se koi sajda kare to oun’th ki tarha na baithe balke apne dono’n hath ghuthno’n se pehle rakhe.’⁴⁷¹

Sajda mein ghutne pehle rakhne wali Wael bin Hajarؓ riwayat⁴⁷²

Jabke Abu Hurairaؓ haath pehle rakhne wali riwayat Saheeh hai aur Ibne Umarؓ se darj e zel hadees is par shahid hai.

Nafe’eؓ riwayat karte hain ke Ibne Umarؓ apne hath ghuthno’n se pehle rakhte aur farmate ke Rasool Allahﷺ hi karte the.⁴⁷³

Ghutno’n se pehle hath rakhne ko Imam Auzaai, Imam Maalik, Imam Ahmad bin Hambal aur Shaikh Ahmad Shakirؓ ne iqhtiyar kiya hai. Ibne Abi Dawood ne kaha: Mera rujhaan hadees Ibne Umarؓ ki taraf hai kyou’nke is bare mein Sahaba aur Ta’abaeen se bahot si riwayat hain.

2. Rasool Allahﷺ sajde mein apni naak aur peshani zameen ke sath lagate aur hath apne pehluo’n se alag rakhte (yani apne bazuo’n ko baghlo’n se na milate the) aur do’no’n hatho’n ko kandho’n ke barabar rakhte.⁴⁷⁴
3. Rasool Allahﷺ sajda mein apne sarko dono’n hatho’n ke darmiyan rakhte.⁴⁷⁵
4. Rasool Allahﷺ jab ruku karte to ungliyo’n ko kushada karte aur jab sajda karte to hatho’n ki ungliyo’n ko milakar rakhte.⁴⁷⁶
5. Rasool Allahﷺ hain: ‘Mujhe hukam diya gaya hai ke main 7 haddiyo’n par sajda karu’n peshani aur Aap ne hath se naak ki taraf ishara kiya dono’n hatho’n, dono’n ghutno’n aur dono’n qadmo’n ke panjo’n par aur (ye ke ham namaz mein) apne kapdo’n aur balo’n ko ek-khatta na karei’n.’⁴⁷⁷

Har bhai, bahen ke liye zaruri hai ke wo sajda mein in saat a’aza (T: 7 Body Parts) ko khoob acchi tarha (mukammil taur par) zameen par tikaa kar rakehi’n aur itmenan se sajda karei’n. Aur mard namaz mein apne aasteeno’n (T: Sleeves) ko na cadhaei’n kyou’nke kapda ek-khatta karna mana hai.

Rasool Allahﷺ ne sajda mein apni hatheliyo’n aur ghutno’n ko zameen par tikaya.⁴⁷⁸

6. Nabi e Rahmatﷺ ne farmaya ke is shaqs ki namaz nahi jiski naak peshani ki tarha zameen par nahi lagti.⁴⁷⁹
7. Ummul Momineen Aaishaؓ farmati hain ke maine Rasool Allahﷺ ko sajda ki haalat mein dekha Aap ke paou’n ki dono’n ediya’n (T: Heels) mili hui thee’n aur paou’n ki ungliyo’n ke sire qibla ruqh the.⁴⁸⁰
8. Sajde ki haalat mein Nabi e Rahmatﷺ apni kalaiyo’n ko zameen par nahi lagate the balke inhei’n utha kar rakhte aur pehluo’n se door rakhte aur paou’n ki ungliyo’n ke sirey qible ki taraf mude hue hote the.⁴⁸¹

⁴⁷¹ Abu Dawood: al Salah 840) Imam Nawawi aur Imam Zarqaani ne iski sanad ko Jaayid kaha

⁴⁷² Abu Dawood 838) ko Imam Daar e Qutni, Imam Baheqhee aur Haafiz ibne Hajarؓ ne Zaeef kaha hai

⁴⁷³ Ibne Khuzaima V1 P 319 – Mustadrak V1 P 226) Ise Imam Haakim, Imam Zahabi aur Ibne Khuzaima ne Saheeh kaha

⁴⁷⁴ Abu Dawood: al Salah 734) Ise Imam Ibne Khuzaima 640 aur Imam Tirmizee 304 ne Saheeh kaha

⁴⁷⁵ Abu Dawood: al Salah: 726) Ise Imam Ibne Hibban (485) ne Saheeh kaha

⁴⁷⁶ Hakim V1 P 227 – Baheqhee V2 P 112) Imam Haakim aur Imam Zahabi ne ise Saheeh kaha

⁴⁷⁷ Bukhari: al Azan 812 – Muslim: al Salah 490

⁴⁷⁸ Abu Dawood: al Salah 858 & 859) Ise Imam Ibne Khuzaima ne Saheeh kaha

⁴⁷⁹ Dar e Qutni V1 P 348) Ise Imam Haakim aur Ibne Jauzi ne Saheeh kaha

⁴⁸⁰ Baheqhee: V2 P 116) Ise Imam Ibne Khuzaima (654), Imam Haakim (V1 P 228) aur Imam Zahabi ne Saheeh kaha

⁴⁸¹ Bukhari: al Azan 828

Abdullah bin Maalikؓ riwayat hai ke Rasool Allahﷺ jab sajda karte to apne hatho'n ko itna kholte ke inke baghlo'n ki safedi nazar aati. ⁴⁸²

Auratei'n Sajde Mein Baazu Na Bichaei'n:

Bahot si auratei'n sajda mein bazu bichaleti hain, aur pet ko rano'n si mila kar rakhti hain aur dono'n qadmo'n ko bhi zameen par khada nahi kartei'n. Wazeh ho ke ye tareeqa Rasool Allahﷺ farman aur sunnat ke khilaf hai, suniey!

Rasool Allahﷺ hain: 'Tum mein se koi (mard ya aurat) apne bazu apne baazu sajde mein is tarha na bichae jis tarha kutta bichata hai.' ⁴⁸³

Nabi e Rahmatﷺ ke is farman se saaf a'aya'n hai (*T: It Is Clear*) ke namazi (mard ya aurat) ko apne dono'n hath zameen par rakh kar dono'n kohniya'n (yani baazu) zameen se utha kar rakhne chaahiyey nez peth (*T: Stomach*) bhi rano'n (*T: Thigh*) se juda rahe aur seena bhi zameen se oucha ho. Meri muazziz musalman behno'n! (*T: Respected Muslim Sisters*) apne piyare Rasool e Kareemﷺ ke irshad ke mutabiq namaz padho.

Baraaؓ se riwayat hai Rasool Allahﷺ ne farmaya: 'Jab tum sajda karo to apne dono'n hath zameen par rakho aur apni dono'n kohniyo'n ko buland karo.' ⁴⁸⁴

Rasool Allahﷺ jab sajda karte to agar bakri ka baccha baaho'n (*T: arms*) ke neech se guzarna chahta to guzar sakta tha. ⁴⁸⁵

Baaz log ye fuzool uzar (*T: excuse*) pesh karte hain ke is tarha sajde mein BiBi ki chaati zameen se buland hojati hai jo be pardagi hai, haala'nke Rasool Allahﷺ aurat ke liye odhni ko laazim qarar diya hai ye odhni dauran e sajda bhi bhi parde ka taqaza poora karti hai phir aaj ki koi qhatoon Sahaabiyaatؓ ki ghairat aur sharam o haya ko nahi paho'nch sakti jab inho'n ne hamesha sunnat ke mutabiq namaz adaa ki to aaj ki qhatoon ko bhi inhi ki raah chalni chaahiyey.

Nihaayat Darja Qurb e Ilaahi:

Abu Hurairaؓ karte hain ke Rasool Allahﷺ farmaya: 'Beshak banda sajda ki haalat mein apne Rab se bahot nazdeek hota hai. Pas (sajde mein) bahot dua karo.' ⁴⁸⁶

Allah Ta'ala to bande se har haal mein nazdeek hota hai, lekin sajde ki haalat mein banda iske bahot nazdeek hojata hai. Yehi wajah hai ke Nabi e Rahmatﷺ mein badi aajezee aur iqhlas se duaai'n maangte the.

Rasool Allahﷺ aam taur par zameen par sajda karte the is liye ke Masjid an Nabawi mein farsh na tha. Sahaabaؓ saqht garmi mein namaz adaa karte aur zameen ki garmi ki wajah e agar wo zameen par peshani na rakh sakte to sajda ki jagah par kapda rakh lete aur is par sajda karte. ⁴⁸⁷

Ramzaaul Mubaarak ki 21 raat thee. Baarish barsi aur masjid ki chat tapak padi aur Aapﷺ ne keechad mein sajda kiya. Aapﷺ ki peshani aur naak par keechad ka nishan tha. ⁴⁸⁸

Ek dafa Aapﷺ badi chataai par namaz adaa ki jo zameen par ziyada arsaa padi rehne se siyaah ho gai thee. ⁴⁸⁹

⁴⁸² Bukhari: 807 – Muslim: 495

⁴⁸³ Bukhari: al Azan 822 – Muslim: al Salah 493

⁴⁸⁴ Muslim: 494

⁴⁸⁵ Muslim: al Salah 496

⁴⁸⁶ Muslim: al Salah 482

⁴⁸⁷ Bukhari: al Salah 385 – Muslim: al Masaajid 620

⁴⁸⁸ Bukhari: al Etekaaf 2040 – Muslim: al Siyaam 1167

⁴⁸⁹ Bukhari: al Salah 380 – Muslim: al Masaajid 658

Lamba Sajda Karna:

A'am taur par Rasool Allah ﷺ ka sajda ruku ke baraabar lamba hota tha. Kabhi kabhi kisi a'arza (T: wajha) ki bina par ziyada lamba karte. Ek dafa Aap ﷺ Zohar ya A'asr ki namaz mein Hasan ﷺ Husain ﷺ uthae hue tashreef laae. Aap namaz ki imaamat ke liye aage badhe aur inhe'n apne qadm mubaarak ke qareeb bithaliya. Phir Aap ﷺ ne namaz shuru ki aur lamba sajda kiya. Jab Aap ﷺ ne namaz khatam ki to logo'n ne arz kiya, Ya Rasool Allah ﷺ! Aap ne is namaz mein 1 sajda bahot lamba kiya, yaha'n tak ke hamei'n khayal guzra ke koi waqea'a ru-numaa hogaya hai. Ya phir wahee naazil ho rahi hai.

Aap ﷺ ne farmaya: 'Aisee koi baat nahi thee, bas mera beta meri kamar par sawaar hogaya to main ne ye baat pasand na ki ke sajda se jaldi sar utha kar ise pareshani mein muhtela karu'n.' ⁴⁹⁰

Bahisht Mein Rasool Allah ﷺ Ka Saath:

Rabia'a bin Ka'ab ﷺ karte hain ke main Rasool Allah ﷺ ki khidmat mein raat guzarta tha.

Aap ﷺ ke wuzu ka paani aur Aap ﷺ ki (deegar) zaruriyat (miswaak waghaira) laata tha.

(1 raat khush hokar) Aap ﷺ ne mujhse farmaya: '(Kuch deen o duniya ki bhalai) maang'

Main ne arz ki: bahisht mein Aap ﷺ ki rafa'at chahta hu'n.

Aap ﷺ ne farmaya: 'Iske alaawa koi aur cheez?'

Main ne kaha, bas yehi! Phir Aap ﷺ ne farmaya: 'Pas apni zaat ke liye sajdo'n ki kasrat se meri madad kar.' ⁴⁹¹

Is hadees se maloom hua ke zinda buzrugo'n se mulaqat ke dauran in se dua karwana jaaez hai. Is hadees mein ye kahee'n nahi hai ke main choo'nke kul maqhlouq ka haajat rawa aur mushkil kusha hu'n lehaza mujh se har qism ki ghaibee madad maa'nga karo, iske bar-aks Nabi e Akram ﷺ janaab Rabia'a se madad maang rahe hain ke sajdo'n ki kasrat se meri madad kar.

Jis tarha ma'aliy (T: Doctor) mareez ko kahe ke husool e shifa main tere liye koshish karta hu'n aur tu meri hidayaat ke mutabiq dawaai aur parhez karne ke saath meri madad kar. Isi tarha Aap ﷺ ne Rabia'a ﷺ farmaya ke main tere husool mada'a ke liye dua se koshish karta hu'n aur tu sajdo'n ki kasrat ke sath meri koshish mein meri madad kar. Isi tarha tujhe bahisht mein meri rafa'at hasil hogi.

Soubaan ﷺ ne Rasool Allah ﷺ se jannat mein le jaane wala amal poocha to Aap ﷺ ne farmaya: 'Allah ke liye (pure qhuloos o huzoor ke sath) sajdo'n ki kasrat laazim kar, pas tere har sajde ke badle Allah Ta'ala tera darja buland karega aur iske sabab se gunah (bhi) mitae ga.' ⁴⁹²

Sajde Ki Daua'ae'n:

1. Rasool Allah ﷺ ne farmaya: 'Khabardar main ruku aur sajde mein Quran e Hakeem padhne se mana'a kiya gaya hu'n. Pas tum ruku mein apne Rab ki azmat bayan karo aur sajde mein khoob dua mango, tumhari dua qubuliyat ke laaeq hogi.' ⁴⁹³
2. Huzaifa ﷺ karte hain ke Rasool Allah ﷺ sajde mein (ye dua) padhte: **Subhaana Rabbiyal A'ala** Mera Buland Parwardigaar (har a'aib se) paak hai. ⁴⁹⁴

⁴⁹⁰ Nasai: al Tatbeeq V2 P 229 & 230 (1141)) Ise Imam Haakim (V3 P627) Ibne Khuzaima (1037) ne Saheeh kaha

⁴⁹¹ Muslim: al Salah 489

⁴⁹² Muslim: al Salah 477

⁴⁹³ Muslim: al Salah 479

⁴⁹⁴ Muslim: Salatul Musafireen 772

Aap ﷺ ye kalimaat 3 dafa kehte the. ⁴⁹⁵

3. Abu Hurairaؓ karte hain ke Rasool Allah ﷺ apne sajde mein (ye) kehte the:

Aey Allah! Mere Chote aur Bade, Pehle aur Pichle,
Zaahir aur Poshida, Tamaam Gunaah Baqsh De. ⁴⁹⁶

اللَّهُمَّ اغْفِرْ لِي كُلَّهُ دِقَّةً وَ جِلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَلَانِيَتَهُ وَسِرَّهُ

Allahumagh Firlee Zambi Kullahu Diqqahu wa Jillahu wa-a Awwalhu wa Aaaqhirahu wa A'alaaniyatahu wa Sirrahu

4. A'aishaؓ riwayat hai ke Rasool Allah ﷺ ruku ya sajda mein farmate the: سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ **Subhanaka wa Bihamdika Laa ilaaha Illa Anta** - Aey Allah! Teri hi Paakizgee aur Ta'areef hai. Tere Siwaa Koi (saccha) Ma'abood Nahi hai. ⁴⁹⁷

5. Rasool Allah ﷺ sajde mein farmate:

Aey Allah Main Teri Razamandi Ke zariye Tere Ghusse Se, Teri A'afiyat Ke zariye Teri Saza Se Aur Tere Rahmat Ke zariye Tere A'azaab se Panaah Chahta Hu'n. Main Teri Ta'areef Shumaar Nahi Karsakta. Tu Waisa Hi Hai, Jis Tarha Tune Apni Ta'areef Khud Farmaai Hai. ⁴⁹⁸

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ أَتْنَيْتَ عَلَى نَفْسِكَ

Allahumma A'auzu Birazaaka Min Sakhatika wa Bimua'afaatika Min O'oqoobatika wa A'auzu bika Minka Laa Ahsee Thanaa-an A'alaika Anta Kama Athnaita A'alaa Nafsika -

6. Sayyadna Ali bin Abi Taalibؓ bayan karte hain ke Rasool Allah ﷺ jab sajde mein jaate to ye dua padhte:

Aey Allah Tere Liye Maine Sajda Kiya. Main Tujh Par Eman Laaya. Main Tera Farmabardaar Hua. Mere Cehre ne Is Zaat Ko Sajda Kiya Jisne Ise Paida Kiya. Iski Acchi Soorat Banaai. Iske Kaan aur Aankh Ko Khola. Behtareen Takhleeq Karne Wala Allah, Badaa Hi Baa Barkat Hai. ⁴⁹⁹

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَ لَكَ إِسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصُورَهُ فَأَحْسَنَ صُورَهُ وَشَقَّ سَمْعَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Allahumma Laka Sajadt-tu wabika Aamantu wa Laka Aslamtu Sajada Wajhiya Lillazi Khalaqahu wa Suwwarahu Fa-Ahsana Suwarahu wa Shaqqa Sama'ahu wa Basarahu Tabarakallahu Ahsanul Khaliqeen

Sajda Tilaawat: (T: Sajda which is to be done while reciting the Aayat e Sajda in Quran, there are total 14 Aayat e Sajda in Quran)

Rasool Allah ﷺ farmate hain: 'Jab Adam ka (momin) beta sajde ki aayat padta hai. Phir (padhne aur sunne wala) sajda karta hai to shaitan rota hua ek taraf hokar kehta hai haae meri halakat, tabaahi aur barbaadi! Aadam ke bete ko sajde ka hukam diya gaya. Is ne sajda kiya. Pas iske liye bahisht hai aur mujhe sajde ka hukam diya gaya main ne naafarmani ki pas mere liye aag hai.' ⁵⁰⁰

7. Abdullah bin Umarؓ se riwayat hai ke Rasool Allah ﷺ jab sajde ki aayat tilawat karte to Aap ﷺ sajda karte aur sahaaba bhi Aap ke saath sajda karte. ⁵⁰¹

⁴⁹⁵ Ibne Majja 888

⁴⁹⁶ Muslim: al Salah 483

⁴⁹⁷ Muslim: 485

⁴⁹⁸ Muslim: 486

⁴⁹⁹ Muslim: 771

⁵⁰⁰ Muslim: al Eman 81

⁵⁰¹ Bukhari: Sujood ul Quran 1075 – Muslim: al Masaajid 575

8. Aaishaؓ se riwayat hai ke Aapؐ sajde ki aayat tilawat karte aur sajda tilaawat mein ye padhte:

Mere Cehre Ne Is Zaat Ko Sajda Kiya Jis Ne Apni Taaqat
Aur Quwwat Se Ise Paida Kiya Iske Kaan Aur Aankhei'n
Banaei'n Pas Allah Behtareen Taqhleeq Karne Wala
Bada Baabarkat Hai. ⁵⁰²

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ
وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Sajada Wajhiya Lillazi Khalaqahu wa Shaqqa Sama'ahu wa Basarahu Bihaulihi wa Quwwatihi Fatabarakallahu
Ahsanul Khaliqeen -

9. Zaid bin Saabitؓ farmate hain ke main ne Nabi e Rahmatؐ ke saamne Soorah Najam tilaawat ki to Aap
ne Sajda e Tilaawat nahi kiya. ⁵⁰³ Ma'aloom hua Sajda e Tilaawat wajib nahi.

Umar Farooqؓ juma ke din member par Surah Nahal padhi jab sajde ki ayat aai to member par se utre aur sajda
kiya aur logo'n ne bhi inke sath sajda kiya, doosre juma ko phir yehi surah padhi aur sajda nahi kiya, phir farmaya:
Logo jab ham sajda ki aayat padhte hain to jo koi sajda kare isne accha kiya aur jo koi na kare is par gunah nahi.

⁵⁰⁴

Sajda e Shukar:

Abu Bakrؓ se riwayat hai ke Rasool Allahؐ paas koi khushi ki khabar aati to Allah ka shukar ada karte hue sajda
mein girjaate. ⁵⁰⁵

Allah Ta'ala ne Ka'ab bin Maalikؓ ki tauba qubool ki to kisi ne buland awaaz se pukara aey Ka'ab bin
Maalik tere liye khushkhabri hai, awaaz sunte hi Ka'ab bin Maalik sajda mein gir gae. ⁵⁰⁶

Jlasi: (2 Sajdo'n Ke Darmiyan Baithna)

'Rasool Allahؐ sajde se apna sar uthate aur apna baya'n paou'n modhte (ya'ani bichate) phir is par baith'te aur
seedhe hote yaha'n tak ke har haddi apne thikane par aajati (ya'ani pehle sajde se sar utha kar nihayat araam o
itmenan se baith jaate aur dua'ei'n jo aage aati hain padh kar) phir (doosra) sajda karte.' ⁵⁰⁷

Aapؐ ka mamool tha ke baith-te waqt apna daya'n paou'n khada kar lete. ⁵⁰⁸

Abdullah bin Umarؓ karte hain ke namaz mein sunnat ye hai ke daya'n paou'n khada kiya jaae aur iski ungliya'n
qibla ruqh ki jaei'n aur baei'n paou'n par baitha jaae. ⁵⁰⁹

Aur kabhi kabhi Aapؐ apne qadmo'n aur apni ediyon' par baith-te, Abdullah bin Abbasؓ se qadmo'n aur
ediyon' par baithne ke bare mein poocha gaya to Aap ne farmaya ke ye tumhare Nabi e Akramؐ ki sunnat hai. ⁵¹⁰

Nabi e Rahmatؐ bade itmenan se jalse mein baith-te. Lekin afsos ke aam logo'n ko jalse ka pata hi nahi
hai ke wo kya hota hai. Nabi e Rahmatؐ ka jalsa sajde ke baraabar hota tha. Kabhi kabhi ziyada (der tak) baith-
te yaha'n tak ke baaz log kehte ke Aap (doosra sajda karna) bhool gae. ⁵¹¹

⁵⁰² Abu Dawood: Abwaabus Sujood 1414) Ise Imam Tirmizee, Imam
Haakim aur Imam Zahabi ne Saheeh kaha aur **Fatabarakallahu Ahsanul
Khaliqeen** ke alfaaz Mustadrak Haakim V1 P 220 mein hain
⁵⁰³ (Bukhari: Sujood al Quran 1072 – Muslim: al Masaajid 577)

⁵⁰⁴ Bukhari: Sujood ul Quran 1072

⁵⁰⁵ Ibne Majja: Iqaamatis Salaah 1394

⁵⁰⁶ Bukhari: al Maghazi 4218 – Muslim: al Tauba 2769

⁵⁰⁷ Abu Dawood 730 – Tirmizee 304

⁵⁰⁸ Bukhari: al Azan 828

⁵⁰⁹ Nisaai: al Tatbeeq 1158) Ise Imam Ibne Khuzaima aur Imam Ibne
Hibban ne Saheeh kaha

⁵¹⁰ Muslim: al Masaajid 536

⁵¹¹ Bukhari: 821 – Muslim: 472

Jalse Ki Masnoon Duaei'n:

Ibne Abbasؓ farmate hain ke Rasool Allahﷺ sajdo'n ke darmiyan (ye) padhte:

Aey Allah! Mujhe Baqsh De, Mujh Par Raham Farma,
Mujhe Aafiyat Se Rakh, Mujhe Hidayat De, aur Mujhe
Rozi A'ata Kar. ⁵¹²

اللَّهُمَّ اغْنِني وَعَائِنِي وَاهْدِنِي وَارْزُقْنِي

'Allahummagh Firlee war Hamni wa A'afinee wa Ahdini war Zuqhni' -

Huzaifaؓ bayan karte hain, Rasool Allahﷺ sajdo'n ke darmiyan padha karte the: **Rabbigh Firlee Rabbigh Firlee**
- Aey Mere Rab Mujhe Maaf Farma, Aey Mere Rab Mujhe Maaf Farma. ⁵¹³

Doosra Sajda:

Jab aap poore itmenan se jalse ke faraez se farigh hu'n to phir doosra sajda karei'n aur pehle sajde ki tarah is mein bhi bade khushoo aur khuzoo aur kaamil itmenan se duaiei'n padhei'n aur phir uthei'n.

Jalsa Isteraahat:

Doosra sajda kar chukne ke baad 1 rakat poori ho chuki hai. Ab doosri rakat ke liye aap ko uthana hai lekin uthne se pehle jalsa e isteraahat mein zara baith kar uthei'n iski soorat ye hai.

Rasool Allahﷺ jab (**Allahu Akbar**) kehte hue (doosre sajde) se uth-te aur apna baya'n paou'n modhte hue (bichate aur) is par baith-te itni der tak ke har haddi apne thikane par aajati, phir (doosri raka'at ke liey) khade hote. ⁵¹⁴

Rasool Allahﷺ apni namaz ki taaq (pehli aur teesri) rakat ke baad khade hone se qabl seedhe baith-te the. ⁵¹⁵

Rasool Allahﷺ jab doosre sajde se uthte to pehle baith-te phir uthte waqt dono'n hath zameen par tek kar uthte. ⁵¹⁶

Doosri Rakat:

Rasool Allahﷺ jab doosri rakat ke liye khade hote to Al Hamd Shareef ki qira-at shuru kardete aur (dua e iftetaah ke liey) sakta nahi karte the. ⁵¹⁷

Tassha-hud

Ibne Umarؓ riwayat hai Rasool Allahﷺ doosri rakat ke baad (dusre sajde se uth kar) baya'n paou'n bicha kar is par baith-te aur daya'n paou'n khada rakhte, inse kaha gaya Aap to aisa nahi karte to farmane lage mere paou'n mujhe sahara nahi de sakte. ⁵¹⁸

Masla Rafa'a Sabaaba:

Tassha-hud mein ungli ka uthana Rasool Allahﷺ ki badi baabarkat aur a'azmat wali sunnat hai.

Ibne Umarؓ riwayat karte hain ke Rasool Allahﷺ namaz (ke qaeda) mein baith-te to apne dono'n hath apne dono'n ghutno'n par rakhte aur daahine hath ki tamaam ungliya'n band kar lete aur apni daahini ungli jo anghute ke nazdeek hai uthalete, pas iske sath dua maangte aur baya'n hath baei'n ghutne par bicha lete. ⁵¹⁹

⁵¹² Abu Dawood: al Salah 850 – Tirmizee: al Salah 284) Ise Imam Haakim, Imam Zahabi aur Imam Nawawi ne Saheeh kaha

⁵¹³ Abu Dawood: al Salah 874 – Ibne Majja 897) Imam Haakim V1 P271 aur Imam Zahabi ne Saheeh kaha

⁵¹⁴ Abu Dawood: 730 – Tirmizee: 304 Ibne Majja: Iqaamatis Salah 1061

⁵¹⁵ Bukhari: al Azan 823

⁵¹⁶ Bukhari: al Azan 824

⁵¹⁷ Muslim: al Masaajid 599

⁵¹⁸ Bukhari: al Azan 827

⁵¹⁹ Muslim: al Masaajid 580

Abdullah bin Zubair ؓ riwayat karte hain ke Rasool Allah ﷺ jab (namaz mein) tassha-hud padhne baith-te to apna daya'n hath daei'n aur baya'n hath baei'n raan par rakhte aur shaadat ki ungli ke sath ishara karte aur apna anghuta apni darmiyani ungli par rakhte. Ek riwayat mein hai ke baya'n hath baei'n ghutne par aur daya'n hath daya'n raan par rakhte. ⁵²⁰

Malum hua ke namazi ko ruqhsat hai chaahe dono'n hath ghutno'n par rakhe chaahe raan par.

Wael bin Hajar ؓ farmate hain ke Rasool Allah ﷺ jab sajde se uthkar qaeda mein baithe, do ungliyo'n ko band kiya, anghute aur darmiyan ki badi ungli se halqa banaya aur angusht sahaadat (kalme ki ungli) se ishara kiya. ⁵²¹

Wael bin Hajar ؓ farmate hain ke Rasool Allah ﷺ ungli uthai aur ise hilate the. ⁵²²

Shaikh Albaani farmate hain ungli ko harkat na dene wali riwayat Shaaz ya Munkar hai. Lehaza ise hadees Wael bin Hajar ke muqable mein lana jaaez nahi hai.

Sirf (**Laa Ilaaha Illallahu**) kehne par ungli uthana aur kehne ke baad rakh dena kisi riwayat se saabit nahi hai.

Abdullah bin Zubair ؓ bayan karte hain ke Rasool Allah ﷺ ki nazar (tassha-hud mein) inki ungli ke ishare se tajawuz nahi karti thee. ⁵²³

Saad ؓ farmate hain ke Rasool Allah ﷺ mere paas se guzare aur main (tassha-hud mein) do ungliyo'n se ishara kar raha tha, Aap ne farmaya: 1 ungli se, 1 ungli se (ishara karo) yani shahadat ki ungli ke sath ishara karo. ⁵²⁴

Tassha-hud:

Abdullah bin Masood ؓ riwayat hai ke Rasool Allah ﷺ farmaya: 'Jab tum namaz mein (qaeda ke liey) baitho to ye padho:

(Meri Saari) Qauli Badani aur Maali Ibaadat Sirf Allah Ke liye Khaas Hai. Aey Nabi Aap par Allah Ta'ala Ki Rahmat, Salamati aur Barkatei'n Ho'n aur Ham par aur Allah ke (Doosre) Nek Bando'n par (bhi) Salaamati ho, Main Gawahi Deta Hu'n ke Allah Ke Siwa Koi (Saccha) Ma'abood Nahi Hai aur Main Gawahi Deta Ho Ke Muhammad ﷺ Allah Ke Bande Aur Rasool Hain Phir Jo Dua Pasand Ho Wo Maang, In Kalimaat Ko Adaa Karne Se Har Nek Bande Ko Khuwah Wo Zameen Par Ho Ya Asmaan Mein, Namazi Ka Salaam Paho'nch Jaata Hai.

⁵²⁵

أَتَحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ أَلَّا أَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَلَسْنَا عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Attahiyyatu Lillahi was Salawatu wat Tayyabaatu, Assalamu A'alaika Ayyuhan Nabiyyu wa Rahmatullahi wa Barakatuhu, Assalamu a'alaina wa A'ala Ibaadillahis Saaliheen, Ashadu alla Ilaaha Illallahu, wa Ashadu Anna Muhammadan A'abduhu wa Rasuluhu.

⁵²⁰ Muslim: 579

⁵²¹ Abu Dawood: al Salah 726) Ise Imam ibne Hibban 485 aur Ibne Khuzaima 713 & 714 ne Saheeh kaha

⁵²² Nisai: al Iftetaah 889) Ise Imam Ibne Hibban 485 aur Ibne Khuzaima 714 ne Saheeh kaha

⁵²³ Abu Dawood: al Salah 990

⁵²⁴ Nasai: al Sahu 1273

⁵²⁵ Bukhari: al Azan 831 – Muslim: al Salah 402

Abdullah bin Masood رضي الله عنه riwayat karte hain ke jab tak Rasool Allah ﷺ hamare darmiyan maujood rahe ham **السَّلَامُ عَلَيْكَ** *(Assalamu A'alaika Ayyuhan Nabbiyyu)* kehte rahe, jab Aap faut hogae to ham ne khitab ka sagghiya chhodkar gaeb ka saghiya padhna shuru kardiya. Ya'ani phir ham **السَّلَامُ عَلَى النَّبِيِّ** *(Assalamu A'ala Annabiyyi)* padhte the. ⁵²⁶

Pehle jumle ka maani hai: Aey Nabi ﷺ Aap par salaamati ho.

Doosre jule ka maani hai: Nabi e Akram ﷺ par salaamati ho.

Is se ma'alum hua ke Sahaba Ikram رضي الله عنهم Nabi e Akram ﷺ ko A'alimul Ghaib ya haazir naazir nahi samajhte the. Wagarna wo **السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ** *(Assalamu A'alaika Ayyuhan Nabbiyyu)* ki jagah **السَّلَامُ عَلَى النَّبِيِّ** *(Assalamu A'ala Annabiyyu)* na padhte. Alfaz tassha-hud **السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ** *Assalamu A'alaika Ayyuhan Nabbiyyu* se shirkiya aqeeda (aap ke a'alamul ghaib ya haazir o naazir hone) ki qattan taa'eed nahi hoti, kyou'nke musalman **السَّلَامُ عَلَيْكَ** *Assalamu A'alaika Ayyuhan Nabi* is liye nahi balke sunnat ki pairwee ki bina par padhte hain. Nez Allah Ta'ala apne bando'n ka salam Nabi e Akram ﷺ tak paho'nchate hain. ⁵²⁷

Jis tarha ham apne khutoot mein basaghiya khitaab ek dusre ko salam bhejte hain isi tarha hamara salam bhi Allah Ta'ala aap tak paho'ncha deta hai. Ye salam chu'nke Allah Ta'ala ke Nabi ﷺ aur Sahaaba se saabit hai is liye ye is Salat o Salam ki daleel nahi ban sakta jo log azan se qabl ya uthte baith-te **الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ** *Assalatu was Salaamu A'alaika Yaa Rasool Allah* ye samajhkar padhte hain ke Aap ﷺ hamara salam sun rahe hain. Yaqeen Sahaaba ki pairwee mein kamyabi hai aur khud saaqhta a'amaal bidat hain gumrahi mein jaane ka sabab ban sakte hain.

Rasool Allah ﷺ darmiyani tassha-hud se farigh hokar khade hojate the. ⁵²⁸

Aur Agar koi shaqs tassha-hud ke baad darood aur dua karna chaahe to bhi jaaez hai.

Nabi e Rahmat ﷺ ne farmaya: 'Jab tum 2 rakat padh kar baitho to *Attahiyyat* ke baad jo dua ziyada pasand ho wo karo.' ⁵²⁹

Aur dua se pehle darood padhna chaahe. Rasool Allah ﷺ ne farmaya jab koi namaz padhe to pehle apne parwardigar ki badai bayan kare, iski ta'reef kare phir Rasool Allah ﷺ par darood bheje phir apne liye jo chaahe dua maange. ⁵³⁰

Lehaza darmiyani tassha-hud mein tassha-hud ke baad darood aur dua bhi ki jaasakti hai.

Qa'aeda tassha-hud se teesri rakat ke liye khade ho'n to Allah akbar kehte hue uthei'n aur raful yadain karei'n. Ibne Umar رضي الله عنه riwayat karte hain ke jab Rasool Allah ﷺ do rakat padh kar (tassha-hud ke baad) kahde hote to Allah Akbar kehte. Aur dono'n hath uthate. ⁵³¹

Aaqhri Qa'eda (Tassha-hud):

Is aaqhri qa'ede mein Rasool Allah ﷺ yu'n baith-te the jaisake Abu Humaid Sa'adi رضي الله عنه bayan karte hain ke jab wo sajda aata jis ke baad salam hai (yani jab aqhri rakat ka dusra sajda karke faarigh hote aur tassha-hud waghaira ke liye baith-te) to apna baya'n paou'n (daei'n pindli ke neech se baaher) nikalte aur daie'n paou'n ko khada

⁵²⁶ Bukhari: al Istezaan 6265

⁵²⁷ Abu Dawood: al Manaasik 2042

⁵²⁸ Musnad Imam Ahmad V1 P 459, 4382) Iski sanad Saheeh hai. Lehaza darmiyan tassha-hud mein sirf tassha-hud kaafi hai

⁵²⁹ Nasai: al Tatbee' 1163

⁵³⁰ Abu Dawood: al Watr 1481) Ise Haakim aur Imam Zahabi ne Saheeh kaha

⁵³¹ Bukhari: 739

karke nasab karte aur apni baei'n janib ke kulhe par baith-te. Phir (tassha-hud, Darood ur Dua padhkar) salam pherte. ⁵³²

Baei'n janib kulhe par baithna **Tawarruk** kehata hai. Ye *Sunnat* hai. Har musalman ko aaqhri qaeede mein *Tawarruk* zarur karna chaahae. Kitne afsos ki baat hai ke hamari auratei'n to aaqhri tassha-hud mein *Tawarruk* karei'n aur mard is sunnat Rasool ﷺ se mehroom rahei'n.

Nabi e Rahmat ﷺ ne is shaqs ko mana'a kiya jo tassha-hud ki haalat mein baei'n hath par tek lagae hue tha, Aap ne farmaya: Aise na baitho, is tarha wo baith-te the jin par Allah Ta'ala ka a'azab naazil hua tha. ⁵³³

Jab aap is qaeede mein baithei'n to pehle *Attahiyyat* padhei'n jis tarha dusri rakat padh kar aapne qaeede mein padhi thee, aur rafae sabbaba (*T: Movement of Right Hand Index Finger*). *Attahiyyat* khatam karke mundarja zel darood shareef padhei'n.

Ka'ab bin A'ajrah ؓ se riwayat hai ke ham ne kaha aey Allah ke Rasool ﷺ ham aap par kaise darood bhejei'n? Aap ﷺ ne farmaya kaho:

Ya Ilaahi Rahmat Farma Muhammad ﷺ aur Aale Muhammad par Jis Tarha Tune Rahmat Farmai Ibraheem عليه السلام aur Aale Ibraheem Par Beshak To Ta'areef Wala Aur Buzrugi Wala Hai. Ya Ilaahi barkat Farma Muhammad ﷺ aur Aale Muhammad par Jis Tarha Tune barkat Farmai Ibraheem عليه السلام aur Aale Ibraheem Par Beshak To Ta'areef Wala Aur Buzrugi Wala Hai. ⁵³⁴

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allahumma Sallai A'ala Muhammadin wa A'alaa Aali Muhammadin Kama Sallaita A'alaa Ibraheema wa A'ala Aali Ibrahima Innaka Hameedum Majeed. Allahumma Baarik A'ala Muhammadin wa A'alaa Aali Muhammadin Kama Baarakta A'alaa Ibraheema wa A'ala Aali Ibrahima Innaka Hameedum Majeed

Abu Masood Ansari ؓ se riwayat hai ke Rasool Allah ﷺ se poocha gaya ke ham aap par kaise darood padhei'n to aap ne farmaya kaho:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ وَبَرَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allahumma Sallai A'ala Muhammadin wa A'ala Aali Muhammadin Kama Sallaita A'alaa Aali Ibraheema wa Baarik A'alaa Muhammadin wa A'alaa Aali Muhammadin Kama Baarakta A'alaa Aali Ibraheema Fil A'alameen Innaka Hameedum Majeed. ⁵³⁵

Abu Hameed Sa'adi ؓ se riwayat hai ke inho'n ne arz kiya Ya Rasool Allah ﷺ ham aap par kaise darood bhejein to aap ne farmaya kaho:

⁵³² Bukhari: 828 – Abu Dawood: 730

⁵³³ Musnad Ahmad bin Abdullah bin Umar V2 P 116) wa Isnaad Hasan

⁵³⁴ Bukhari: Ahadees al Ambiya 3370 – Muslim: 406

⁵³⁵ Muslim: al Salah 406

Aey Allah! Muhammad ﷺ ki biwiyo'n aur inki aulad par rahmat farma jaisa ke tune aale Ibrahim par rahmat farmai aur Muhammad ﷺ, aur inki biwiyo'n aur inki aulad par barkat farma jaisa ke tune aale Ibrahim par barkat farmai. Beshak tu ta'areef wala aur buzrugi wala hai. ⁵³⁶

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُبْدِي

Allahumma Sallai A'ala Muhammadin wa A'ala Azwajihi wa Zurriyatihi Kama Sallaita A'alaa Aali Ibrahima wa Baarik A'alaa Muhammadiyu'n wa'aala Azwaaajihi wa Zurriyyatihi Kama Baarakta A'ala Aali Ibrahima Innaka Hameedum Majeed -

Kisi bhi saheeh riwayat mein darood shareef mein '**Sayyadna**' ya '**Maulaana**' ka lafz maujood nahi hai. Rasool Allah ﷺ ne Sahaaba ko jo darood sikhaya tha, jab is mein ye alfaz nahi hain to hamei'n bhi izaafa nahi karna chaaheiy. Haafiz Ibne Hajar رحمه farmate hain ke jo alfaz Rasool Allah ﷺ se manqool hain inki pairwee raajeh hai. Imam Nawawi رحمه farmate hain ke darood ka (masnoon) tareeqa ye hai ke (**Allahumma Salli A'alaa Muhammad wa A'alaa Aali Muhammad...**) ke alfaz ke sath darood bheja jaae, jo '**Sayyadna**' ke lafz se khaali hai.

Abu Talha رحمه riwayat karte hain ke ek din Rasool Allah ﷺ Sahaaba Ikram mein tashreef laae. Aap ke cehre par khushi ke asaar numaya'n the. Aap ne farmaya ke mere paas jibraeel aaya aur isne kaha tera parwardigar farmata hai ke Aey Muhammad! Kya tujhe ye baat khush nahi karti ke teri ummat mein se jo shaqs tujh par ek baar darood bhejta hai to main is par 10 baar rahmat bhejta hu'n aur teri ummat mein se jo shaqs tujh par 1 baar salaam bhejta hai to main is par 10 baar salaam bhejta hu'n. ⁵³⁷

Darood Ke Baad Ki Duaei'n:

1. Ummul Momineen Aaisha رحمه farmati hain ke Rasool Allah ﷺ namaz mein (aaqhari qaede mein) you'n dua farmate the:

Ya Ilaahi! Main Teri Panah Mein Aata Hu'n A'azaab e Qabr Se Aur Teri Panah Mein Aata Hu'n Dajjal Ke Fitne Se Aur Teri Panah Mein Aata hu'n Maut o Hayaat Ke Fitne Se, Yaa Ilaahi Main Gunah Se Aur Qarz Se Teri Panah Maangta Hu'n.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

'Allahumma Inni A'auzu Bika Min A'azabil Qabri wa A'auzu Bika min Fitnatil Maseehid Dajjal wa A'auzu bika min Fitnatil Mahya wal Mamaati Allahumma Inni A'auzu Bika Minal Ma'aathami wal Maghrami' -

Aaisha رحمه ne arz ki aey Allah ke Rasool! Aap qarz se bahot panah kyou'n maangte hain. Aap ne farmaya: jab aadmi qarzdar hota hai to wo jhut bolta hai aur wa'ada qhilafi bhi karta hai. ⁵³⁸

Nabi e Akram ﷺ ne farmaya ke Tassha-hud mein 4 cheezo'n se Allah Ta'ala ki panah zaroor talab karo, wo ye hain:

Aey Allah! Main Jahannam Aur Qabro'n Ke Azab Se, Maut o Hayaat Ke Fitna aur Maseeh Dajjal Ke Shar Se Teri Panah Maangta Hu'n. ⁵³⁹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

'Allahumma Inni A'auzu bika Min A'azabi Jahannama Wa Min A'azabil Qabri wa Min Fitnatil Mahyaa wal Mamaati wa Min Sharri Fitnatil Maseehid Dajjal' -

⁵³⁶ Bukhari: 3369 – Muslim: 407

⁵³⁷ Nasaai V3 P 50) Imam Haakim aur Imam Zahabi ne ise Saheeh kaha

⁵³⁸ Bukhari: al Azan 832 – Muslim: al Masaajid 589

⁵³⁹ Muslim: 588

Nabi e Rahmat ﷺ ne ye dua Sahaaba رضي الله عنه ko is tarha sikhate jaisa ke inhe'n Quran ki suratei'n sikhate the. ⁵⁴⁰
Lehaza ise padhna zaroori hai.

2. Abu Bakr Siddiq رضي الله عنه riwayat karte hain ke main ne kaha, Ya Rasool Allah! Namaz mein maangne ke liye mujhe (koi) dua sikhaiey (ke ise *Attahiyyat* aur Darood ke baad padha karu'n) to Aap ne farmaya!
Padh:

Ya Ilaahi! Bilaa Shuba Maine Apni Jaan Par Bahot Ziyada Zulm Kiya Hai. Aur Tere Siwa Gunaho'n Ko Koi Nahi Baqsh Sakta, Pas Apni Janab Se Mujhko Baqshde aur Mujhpar Raham Kar, Be Shak Tuhi Baqhashne Wala Maherban Hai. ⁵⁴¹

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

'Allahumma Inni Zalamtu Nafsi Zulman Katheerau'n walaa Yaghfiruzunooba Illa Anta Faghfirli Maghfiratam Min indika warhamni Innaka Antal Ghafoor ur Raheem'

3. Sayyadna Ali bin Abi Taalib رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ tasshahud ke baad salam pherne se qabl ye dua padhte the:

Aey Allah! Tu Mere Agle Piche, Poshida aur Zaahir (Tamaam) Gunah Muaaf Farma Aur Jo Main Ne Ziyadati Ki Aur Wo Gunah Jo Tu Mujh Se Ziyada Jaanta hai (Wo Bhi Muaf Farma) Tuhee (Apni Dargah Izzat Mein) Aage Karne Wala Aur (Apni Baargah Jalaal Se) Peeche Karne Wala Hai. Sirf Tuhi (Saccha) Ma'abood Hai. ⁵⁴²

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ أُمُّ الْقَدَمِ وَأَنْتَ الْوَحَّارُ لَا إِلَهَ إِلَّا أَنْتَ

Allahummagh Firli Maa Qaddamtu wa Maa Aqqhartu wa Maa Asrartu wa Maa A'alantu wa Maa Asraftu wa Maa Anta A'alamu Bihi Minni Antal Muqaddimu wa Antal Muaqqhiru Laa Ilaaha Illa Anta -

4. Mahjan bin Al Adra'a رضي الله عنه karte hain ke Rasool Allah ﷺ masjid mein dakhil hue to 1 shaqs masjid ke aakhir mein ye dua kar raha tha:

Aey Allah Main Tujhse Sawaal Karta Hu'n Is Baat Ke Saath Ke Tu Waahid, Akela aur Beniyaaz hai, Jis Ne Naa Janaa (T: Has Not Given Birth To Anyone) Na Janaa Gaya (T: Has Neither Been Born) Aur Naa Iska Koi Shareek Hai ke Tu Mujhe aur Mere Gunah Muaaf Karde Beshak Tu Bakshne Wala Bahot Maherban Hai.

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ الْعَفُورُ الرَّحِيمُ

Allahumma Inni Asa'aluka Yaa Allahul Ahadus Samadullazi Lam Yalid wa Lam Youldad wa Lam Yakullahu Kufuan Ahad An Taghfirlee zunoobi Innaka Antal Ghafoorur Raheem -

Rasool Allah ﷺ ne farmaya: Teri Bakshish hogai, Teri Bakshish hogai, Teri Bakshish hogai. ⁵⁴³

5. Anas bin Maalik رضي الله عنه se riwayat hai ke main Rasool Allah ﷺ ke sath baitha hua tha aur ek aadmi namaz padh raha tha, is ne tassha-hud mein ye dua ki:

⁵⁴⁰ Muslim: 590

⁵⁴¹ Bukhari: al Azan 834 – Muslim: al Zikr wad Dua 2705

⁵⁴² Muslim: Salatul Musafireen 771

⁵⁴³ Abu Dawood: 985 – Nasai: 1301 V3 P 52

Aey Allah Main Tujh Se Sawal Karta Hu'n Is Baat Ke Sath Ke Hamd Tere Ley Hai, Tere Alaawa Koi Ibaadat Ke Laaeq Nahi, Behad Ehsaan Karne Wala, Asmaano'n Aur Zameeno'n Ko Banaane Wala Buzrug Aur Izzat Wala, Zinda aur Qaaem Rakhne Wala Main Tujhse Sawal Karta Hu'n.

Allahumma Inni Asaluka Bianna Lakal Hamda Laailaaha Illa Intal Mannaanu Badeeus Samaawati wal Arzi Yazal Jalaali wal Ikraami Ya Haiyyu Ya Qayyum Inni Asaluka

Rasool Allah ﷺ ne farmaya: 'Is zaat ki qasam jiske hath mein meri jaan hai isne Allah ke azeem namo'n ke sath dua ki hai jo shaqs inke sath dua karta hai, Allah qubool karta hai aur jab wo maangta hai Allah a'ataa karta hai.' ⁵⁴⁴

Ammar bin Yaasir ؓ riwayat hai Rasool Allah ﷺ namaz mein ye dua karte the:

Aey Allah! Tera Ghaib Janne aur Khalq Par Quدرات Rakhne Ke Sath Sawal Karta hu'n Ke Mujhe Is Waqt Tak Zinda Rakh Jab Tak Tu Mere Leiy Zindagi Behtar Jane Aur Mujhe Is Waqt Faut Kar Jab Wafat Mere Leiy Behtar Jane, Main Gaaeb Aur Haazir Ki Haalat Mein Tujh Se Teri Khashiyat Ka Sawal Karta Hu'n Aur Raazi Aur Ghusse Ki Haalat Mein Khaalis Baat Kehne Ki Taufeeq Ka Sawaal Karta Hu'n Aur Main Tujhse In Nemato'n Ka Sawal Karta Hu'n Jo Khatam Na Ho'n Aur Ankhon Ki Aisi Thandak Ka Sawal Karta Hu'n Jo Khatam Na Ho Aur Main Tujh Se Tere Faislo'n Par Raazi Rehne Ka Sawal Karta Hu'n Aur Main Tujhse Maut Ke Baad Ki Zindagi Ki Thandak Ka Sawal Karta Hu'n Aur Main Tujhse Tere Cehre Ki Taraf Dekhne Ki Lazzat Aur Teri Mulaqaat Ke Shauq Ka Sawaal Karta Hu'n Aur Main Takleefdah Museebat Aur Gumrah Kun Fitno'n Se Teri Panaah Chahta Hu'n. Aey Allah! Hamei'n Eman Ki Zeenat Se Mazeen Farma Aur Hamei'n Hidaayat Dene Wala Hidaayat Paane Wala Banade. ⁵⁴⁵

Allahumma Bi Ilmikal Ghaiba wa Quدراتika A'ala Khalaqi Ahyinee Maa A'alimtal Hayata Khairan Li wa Tawaffani Izaa A'alimta Wafaata Khairan Lee wa Asaluka Khashyataka Fil Ghaibi was Shaadata wa Kalimata Iqlaasi fir Rizaa wal Ghazabi wa Asaluka naiman laa Yanfadu wa quraata a'ainin Laa Tanqatio'o wa Asaluka Rizaa bilqazaa-ee wa Bardal A'aisi ba'adal Mauti wa Lazaatannazari Ilaa Wajhika wasshauqa Ilaa Liqaaika wa A'auzu Bika Min Zarraa-a Muzirratin wa Fitnatin Muzillatin Allahumma Zaiyyinan Bizeenatil Emani waja'alna Hudatam Muhtadeen

Aaisha ؓ se riwayat hai ke Rasool Allah ﷺ namaz mein ye dua kiya karte the:

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَكَلِمَةَ الْإِحْلَاصِ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَثَرَةً عَيْنٍ لَا تَنْقُطُ وَأَسْأَلُكَ الرِّضَا بِلِقَاءِ وَبَرْدِ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةِ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقِ إِلَى لِقَائِكَ وَأَعُوذُ بِكَ مِنْ ضَرَاءٍ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرَبِّينَا الْإِيمَانَ وَاجْعَلْنَا هَذَا مُهْتَدِينَ

⁵⁴⁴ Nasaai: al Sahu 300

⁵⁴⁵ Nasaai: V3 P 55

A'amal - Aey Allah! Main Teri Panah Chahta Hu'n In
A'amaal Ke Shar Se Jo Maine Kiye Aur In A'amaal Ke
Shar Se Bhi Jo Main Ne Nahi Keiy. ⁵⁴⁶

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ ضَرِّ مَا لَمْ
أَعْمَلْ

Allahumma Inni A'auzubika Min Sharri Ma A'amiltu wa Min Sharri Maalam

Namaz Ka Iqhtetaam:

Abdullah bin Masood رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ jab apne daei'n taraf salam pherte (to kehte): السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ **Assalamu A'alaikum wa Rahmatullahi** aur baei'n taraf salaam pherte to kehte: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ **Assalamu A'alaikum wa Rahmatullahi**. ⁵⁴⁷

Wael ibne Hajar رحمته الله riwayat karte hain ke main ne Rasool Allah ﷺ ke sath namaz padhi. Aap ﷺ jab daei'n taraf salam pherte to kehte: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ **Assalamu A'alaikum wa Rahmatullahi wa Barakaatuhu** aur baei'n taraf salam pherte to kehte **Assalamu A'alaikum wa Rahmatullahi** السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (ya'ani sirf daie'n taraf wale salam mein **وَبَرَكَاتُهُ wa Barakaatuhu** ka izaafa karte). ⁵⁴⁸

⁵⁴⁶ Nasai: V3 P56 – Muslim: az Zikr wad Dua 2716

⁵⁴⁷ Abu Dawood: 996 – Tirmirzee: al Salah 295) Ise Imam Tirmizee aur Imam Ibne Hibban ne Saheeh kaha

⁵⁴⁸ Abu Dawood: al Salah 997) Imam Nawavi aur Imam Ibn Hajar ne ise Saheeh kaha

Jo Umoor Namaz Mein Karne Jaaez Hain - Inka Bayaan

1. Nabi e Rahmat ﷺ ne farmaya: ‘Namaz mein 2 kaalo’n ya’ani Saa’np aur Bicchu ko maar daalo.’ ⁵⁴⁹
2. Namaz Mein Bacche Ko Uthaana:

Abu Qataadaؓ riwayat karte hain ke main ne Rasool Allah ﷺ ko is haalat mein namaz padhte hue dekha ke Zainab ki Beti Omaama (Aap ﷺ ki Nawaasi) Aap ke kandho’n par thee. Aap Sajda farmate to Omaama ko utaar dete aur jab khade hote to phir ise uthaa lete.

3. Sohaibؓ se riwayat hai ke main Rasool Allah ﷺ ke paas se guzra Aap namaz padh rahe the. Main ne Salam kiya Aap ne (Zaban se kuch kahe baghair) daei’n haath ki ungli ke ishare se salam ka jawab diya.
4. Cheenk Aane Par Allah Ta’ala Ki Ta’areef Karna: (T: Sneezing)

Raafea’a bin Raafeؓ se riwayat hai ke maine Rasool Allah ﷺ ke peeche namaz padhi, dauraan namaz main cheenka aur main ne kaha: **أَلْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ** *Alhamdu Lillahi Hamdan Katheeran Tayyibam Mubaarakan Feehi.*

Pas jab Aap ﷺ namaz padh chuke to farmaya: Namaz mein kalam karne wala kaun tha? 3 baar Aap ne poocha.

Main ne arz kiya: Aey Allah ke Rasool! Main tha.

Aap ﷺ ne farmaya: Is zaat ki qasam jiske hath mein meri jaan hai 30 farishte is kalma ko lejaane ke liye jaldi kar rahe the.

⁵⁴⁹ Abu Dawood: al Salah 921

Namaz Ki Makruhaat Ka Bayaan

1. Nabi e Akram ﷺ ne kamar par hath rakh kar namaz padhne se mana farmaya. ⁵⁵⁰
2. Nabi e Rahmat ﷺ ne farmaya: Jab kisi ko namaz mein jamai aae to ise hattal maqdood roke kyou'nke is waqt shaitan mu'n mein daakhil hota hai. ⁵⁵¹

Aap ﷺ farmaya: (Jamaai ke waqt) "Haa Haa" naa kho kyou'nke is se shaitan khush hota hai. ⁵⁵²

3. Saaeb bin Yazeed ne Muawiya ؓ ke sath maqsurah mein Juma padha. Jab imam ne salam phera to saaeb ne khade hokar namaz shuru kardi. Muawiya ؓ kehne lage: Aainda aisa na karna, kyou'nke Rasool Allah ﷺ ne farmaya: 1 namaz ko doosri namaz ke sath na milao. In (farz aur sunnat) ke darmiyan kalam karo ya jagah tabdeel karo. ⁵⁵³

Mughaira ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya ke 'Imam jis jagah namaz padh chukka hai waha'n namaz na padhe balke waha'n se sarak jaae (ya'ani jagah tabdeel karle).' ⁵⁵⁴

4. Zaid bin Arqam ؓ se riwayat hai ke ham namaz mein batei'n kiya karte the, phir: ⁵⁵⁵ وَفُؤْمُوا إِلَّهَ قَانِتِينَ Nazil hui to hamei'n chup chaap rehne ka hukam hua aur baat karna mana hogaya. ⁵⁵⁶

⁵⁵⁰ Bukhari: al A'amal Fis Salah 1220 – Muslim: al Masaajid 545

⁵⁵¹ Muslim: al Zohod 2995

⁵⁵² Bukhari: Bidaaul Khalq 3289

⁵⁵³ Muslim: al Juma 883

⁵⁵⁴ Nasai: al Salah 414

⁵⁵⁵ Surah Baqarah: 238

⁵⁵⁶ Bukhari: al A'amal Fis Salah 1200 – Muslim: al Masaajid 539

Sajda Sahu Ka Bayaan

Sajda sahu se wo 2 sajde murad hain jo namazi namaz mein bhoor ki wajah se salam se pehle ya baad mein karta hai.

Abu Hurairaؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Jab tum mein koi namaz padhta hai to shaitan is ki namaz mein shuba daalta hai isko yaad nahi rehta ke kitni rakatei’n padhei’n jab tum mein kisi ko aisa ittefaq ho to baithe baithe 2 sajde kare.’⁵⁵⁷

3 Ya 4 Rakat Ke Shak Par Sajda:

Abu Saeed Khudriؓ bayan karte hain ke Rasool Allahﷺ ne farmaya: ‘Agar tum mein se kisi ko rakat ki tadaad ke bare mein shak pad jaae ke 3 padhi hain ya 4? To shak ko chhod de aur yaqeen par etemaad kare. Phir salam pherne se pehle 2 sajde kare. Agar is ne 5 rakat namaz padhi thi to ye sajde iski namaz (ki rakat) ko juft kar deinge aur agar isne poori 4 rakat namaz padhi thi to ye sajde shaitan ke liye zillat ka sabab ho’nge.’⁵⁵⁸

Abdur Rahman bin A’ufؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: Jis shaqs ko namaz mein ye shak padh jaae ke aaya isne 1 rakat padhi hai ya do to wo isko 1 rakat yaqeen kare aur baqiya namaz puri kare, aur jis ko ye shak ho ke is ne 2 padhi hain ya 3 to wo isko 2 rakat yaqeen kare. Aur phir (aaqhiri qaede mein) salam pherne se pehle (sahu ke) 2 sajde kare.⁵⁵⁹

Sajda sahu ka tareeqa ye hai ke aaqhiri qaede mein tassha-hud (darood) aur dua padhne ke baad Allahukabar keh kar sajde mein jaei’n. Phir uth kar jalse mein baith kar doosra sajda karei’n aur phir uth kar salam pher kar namaz se farigh hu’n.

Qaaeda Oolah Ke Tark Par Sajda:

Abdullah bin Baheenaؓ riwayat hai ke Rasool Allahﷺ ne Sahaba Ikramؓ ko zohar ki namaz padhai. Pas pehli 2 rakatei’n padh kar khade hogae. (Qaede mein) Sahoo-an na baithe pas log bhi Nabi e Rahmatﷺ ke sath kahde hogae yah’n tak ke jab namaz padh chuke (aur aaqhiri qaede mein salam pherne ka waqt aaya) aur log salam pherne ke muntazir hue (to) Rasool Allahﷺ ne takbeer kahi jabke aap baithe hue the. Salam pherne se pehle 2 sajde kiye phir salam phera.⁵⁶⁰

Mughaira bin Shobaؓ kehte hain ke Rasool Allahﷺ ne farmaya: ‘Jab koi aadmi 2 rakatei’n padhne ke baad (tassha-hud padhe baghair) kahda hone lage aur abhi poori tarah khada na hua ho to baith jaae lekin agar poori tarah khada hogaya to phir na baithe albatta salam pherne se pehle sahu ke 2 sajde adaa kare.’⁵⁶¹

Namaz Se Farigh Ho Kar Batei’n Kar Chukne Ke Baad Sajda:

Omraan bin Hussainؓ se riwayat hai ke Rasool Allahﷺ ne Asr ki namaz padhai aur 3 rakat padh kar salam pher diya aur ghar tashreef le gae. 1 Sahaabi Kharbaaqؓ utkar aapke paas gae aur Aap ke sahu ka zikar kiya to Aapؐ tezi se logo’n ke paas pahonche. Aur Kharbaaqؓ ke qaul ki tasdeeq chhahi logo’n ne kaha Kharbaaqؓ sach kehte hain. To phir Aapؐ ne 1 rakat aur padhai. Phir salam phera aur 2 sajde kiye. Phir salam phera.⁵⁶²

Abu Hurairaؓ se riwayat hai ke Rasool Allahﷺ ne Zohar ya Asr ki namaz padhai aur 2 rakat padh kar salam pherdiya, baaz Sahaaba (namaz padh kar) masjid se baahar aagae aur kehne lagey ke namaz kam hogai.

⁵⁵⁷ Bukhari: al Sahu 1232 – Muslim: al Masaajid 389

⁵⁵⁸ Muslim: al Masaajid 571

⁵⁵⁹ Tirmizee: al Salah 398 – Ibne Majja: Iqaamatis Salah 1209) Imam Tirmizee, Imam Haakim aur Imam Zahabi ne ise Saheeh kaha

⁵⁶⁰ Bukhari: al Azan 829 – Muslim: al Masaajid 570

⁵⁶¹ Abu Dawood: al Salah 1036

⁵⁶² Muslim: al Masaajid 574

1 Sahaabi Zul Yadainؓ ne Rasool Allahﷺ se arz ki ke kya Aap bhool gae ya namaz kam hogai.

Aap ne farmaya: na main bhoola hu'n aur naa hi namaz kam hui hai, phir Aap ne Sahaaba Ikramؓ se poocha kya Zul Yadainؓ sach kehta hai. Inho'n ne kaha haa'n! phir Aap aage badhe aur chhooti hui namaz padhi pher salam phera phir 2 sajde kiye phir salam phera. ⁵⁶³

Jo shaqs 4 rakat ki jagah 3 padh kar salam pherde phir jab isko malum hojae ke main ne 3 rakat padhi hai to khuwah wo ghar bhi chala jaae aur batei'n bhi karle to phir bhi wo 1 rakat jo reh gai thee padhega isko saari namaz padhne ki zarurat nahi.

4 Ki Jagah 5 Rakat Padhne Par Sajda:

Abdullah bin Masoodؓ riwayat karte hain ke Rasool Allahﷺ ne Zohar ki namaz (sahoo-an) 5 rakat padhai Aap se poocha gaya: Kya namaz mein ziyadati hogai hai? Aap ne farmaya kyou'n? Sahaabaؓ ne arz kiya: Aap ne zohar ki 5 rakat padhai hain. Aap qibla ruqh hue aur 2 sajde kiye phir salam phera aur hamari taraf mutawajje hokar farmaya: Main bhi tumhari tarah aadmi hu'n. Main bhi bhulta hu'n jaise tum bhulte ho, pas jab bhool jaou'n to mujhe yaad dilaya karo. ⁵⁶⁴

Sajda Sahu salam se qabl ya baad karne ka zikar to ahadees mein aap mulaheza farma chuke hain. Lekin sirf 1 hi taraf salam pher kar sajde karna aur phir *Attahiyyat* padh kar salam pherna sunnat se saabit nahi hai, kyou'nke Tirmizee (395) ki riwayat ko Allama Naasir Uddin al Albaniؒ ne shaaz (*T: Something deviating widely from common rules*) kaha. Ibne Sireenؒ se poocha gaya ke kya Sahu ke sajdo'n ke baad tassha-hud hai inho'n ne jawab mein farmaya ke Abu Hurairaؓ ki hadees mein tassha-hud ka zikar nahi hai. ⁵⁶⁵

⁵⁶³ Bukhari: 482 – Muslim: 573

⁵⁶⁴ Bukhari: al Salah 401 – Muslim: al Masaajid 572

⁵⁶⁵ Bukhari: 1228

Namaz Ke Baad Masnoon Azkaar

1. Ibne Abbasؓ karte hain ke main Rasool Allah ﷺ ki namaz ka khatam hona takbeer الله أكبر (*Allahu Akbar* ki awaaz) se pehchaan leta tha. ⁵⁶⁶

Yaani Nabi e Rahmat ﷺ farz namaz ka salam pher kar ouchhee awaaz se *Allahu Akbar* kehte the. Isse sabith hua ke Imam aur Muqtadiyo'n ko namaz se farigh hote hi 1 baar buland awaaz se *Allahu Akbar* kehna chaaheiy.

2. Thaubaanؓ karte hain ke jab Nabi e Kareem ﷺ jab apni namaz khatam karte to farmate:

Main Allah Se (Gunaho'n Ki) Bakhshish Chahta Hu'n. (3 Times).

أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ

Astaghfirullah, Astaghfirullah, Astaghfirullah

- Ya Allah Tu Hi Salamti Wala Hai Aur Teri Hi Taraf Se Salaamti Hai Aey Buzrugi Aur Izzat Waala Tu Bada Hi Barkat Hai. ⁵⁶⁷

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ إِذَا جَلَلِ
وَالْإِكْرَامِ

Allahumma Antas Salaam wa Minkas Salaamu Tabaarakta Yaazal Jalaali wal Ikraam

Tambeeh: Duae Rasool ﷺ mein izaafa:

Jis tarah dua azaan mein logo'n ne izaafa kar rakha hai isi tarha is dua mein bhi logo'n ne ziyadati ki hui hai. Wo Ziyadati mulaaheza ho اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ (*Allahumma Antas Salaamu wa Minkas Salaam*) Rasool Allah ﷺ ke alfaz hain. Aage وَالَّذِي يَرْجِعُ السَّلَامَ حَيْنًا رَبَّنَا بِالسَّلَامِ وَأَدْخَلْنَا دَارَ السَّلَامِ (*Wa Ilaika Yarji us Salaamu Haiyyina Rabbana Bis Salaam wa Adkhilna Daaras Salaam*) ka izaafa kar rakha hai. Kis qadr afsos ka maqam hai ke shuru aur aqheer main Rasool Allah ﷺ ke alfaz aur darmiyan mein khud apni taraf se duaiya jumle badha kar hadees Rasool ﷺ mein ziyadati hui hai. Maaz Allah! Kiya aap ye jumle bhool gae the yaa dua naaqis chhod gae the jiski takmeel ummatiyo'n ne ki hai? Agar koi kahe ke in badhae hue jumlo'n mein kya kharabi hai inka tarjuma bahot accha hai, aqhir dua hi hai aur Allah hi ke aage hai? Guzarish hai ke insan apni maadri ya arbi zuban waghaira mein jo dua chaahe apne maalik se kare, jo jumle chaahe dua mein istemaal kare, koi harj nahi. Magar hadees Rasool ﷺ mein apni taraf se alfaz ya jumle ziyada karne naajaez hai aisa karne se deen ki asal surat qaem nahi rehti.

3. Muaz bin Jabalؓ kehte hain ke Rasool Allah ﷺ ne mera hath pakad kar farmaya: Aey Muaz! Allah ki qasam main tujh se muhabbat karta hu'n. Main tujhe wassiyat karta hu'n ke har (farz) namaz ke baad ye (zikar) padhna na chhodhna.

Aey Mere Rab! Zikar Karne, Shukr Karne aur Acchi

Ibaadat Karne Mein Meri Madad Kar. ⁵⁶⁸

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ عِبَادَتِكَ

Allahumma A'a-inee A'alaa Zikrika wa Shukrika wa Husni A'ibaadatik

4. Mughaira bin Shobaؓ riwayat karte hain ke Rasool Allah ﷺ farz namaz ke baad kehte the:

⁵⁶⁶ Bukhari: al Azan 841 & 842 – Muslim: al Masaajid 583

⁵⁶⁷ Muslim: al Masaajid 591

⁵⁶⁸ Abu Dawood: al Witr 1522) Ise Imam Haakim (v1 P273), Imam Zahabi, Imam Ibne Khuzaima, Imam Ibne Hibban aur Imam Nawawi ne Saheeh kaha

Allah Ke Siwa Koi (Saccha) Ma'abood Nahi Hai, Wo Akela Hai Iska Koi Shareek Nahi Hai, Isi Ke Leiy Baadshaahat Hai Aur Isi Ke liye Saari Ta'areef Hai, aur Wo Har Cheez Par Qaadir Hai. Ya Allah! Teri A'ataa Ko Koi Rokne Wala Nahi Aur Teri Roki Hui Cheez Koi Ataa Karne Wala Naahi Aur Daulatmand Ko (is ki) Daulat Tere Azaab Se Nahi Bacha Sakti. ⁵⁶⁹

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا
مُعْطَى وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Laallaaha Illallahu Wahdahu Laa Sharika Lahu, Lahul Mulku wa Lahul Hamdu wa Huwa A'alaai Kulli Shai-in Qadeer, Allahumma Laa Mania'a Lima A'ataita wa Laa Mo'otiya Limaa Mana'ata wa Laa Yanfa'u Zal Jaddi Minkal Jaddu

5. Abdullah bin Zubair رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ salam pherne ke baad padhte the:

Allah Ke Siwa Koi (Saccha) Mabood Nahi Wo Akela Hai, Is Ka Koi Shareek Nahee, Isi Ke liye Baadshaat Hai Aur Isi Ke liye Saari Tareef Hai. Aur Wo Har Cheez Par Qaadir Hai. Gunaho'n Se Rukna Aur Ibaadat Par Qudrat Paana Sirf Allah Ki Taufeeq Se Hai. Allah Ke Siwa Koi (Saccha) Mabood Nahi Aur Ham (Sirf) Isi Ki Ibaadat Karte Hain Har Nemat Ka Malik Wohi Hai Aur Sara Fazl Isi Ki Milkiyat Hai (Yaani Fazl Aur Nematei'n Sirf Isiki Taraf Se Hain) Isi Ke Leiy Acchi Ta'areef Hai. Allah Ke Siwa Koi Ma'abood (Haqeeqi) Nahi, Ham (Sirf) Isi Ki Ibaadat Karte Hain Agar Che Kaafir Bura Manei'n. ⁵⁷⁰

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ
إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ
الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ

Laa Ilaaha Illallahu Wahdahu Laa Shareeka Lahu Lahul Mulku wa Lahul Hamdu wa Huwa A'alaai Kulli Shai-in Qadeer. Laa Haula Walaa Quwwata Illa Billahi Laa Ilaaha Illallahu walaa Na'abudu Illa Iyyahu Lahun Nematu wa Lahul Fadal wa Lahuth Thnaaul Hasan Laa Ilaaha Illallahu Mukhliseena Lahuddeena Wa Lau Kareehal Kaafiroon

6. Rasool Allah ﷺ namaz ke baad in kalamat ko padhte the:

Aey Allah! Main Buzdili Aur Kanjusi Se Teri Panah Chahta Hu'n Aur Is Baat Se Bhi Teri Panaah Chahta Hu'n Ke Mujhe Razeel Umar Ki Taraf Pher Diya Jaaye Aur Main Duniyavi Fitno'n Aur Azaab e Qabr Se Bhi Teri Panaah Chahta Hu'n. ⁵⁷¹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ
بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَالِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا
وَعَذَابِ الْقَبْرِ

Allahumma Inni A'auzubika Minal Jubni wa A'auzubika Minal Bukhli wa A'auzubika Min An Uradda Ilaa Arzalil Umuri wa A'auzubika Min Fitnatid Dunya wa A'azabil Qabr

7. Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: 'Is ke tamam gunah muaaf kar diey jaei'nge khuwah samandar ki jhaag ke baraabar hu'n, jo har (farz) namaz ke baad padhe: .

⁵⁶⁹ Bukhari: al Azan 844 – Muslim: al Masaajid 593

⁵⁷⁰ Muslim: al Masaajid 594

⁵⁷¹ Bukhari: al Jihaad wal Sair 2822

Allah (hair aeib se) Paak Hai (33 Times)

Subhanallahi

سُبْحَانَ اللَّهِ

Saari Ta'areef Allah Ki Hai (33 Times)

Alhamdulillahi

الْحَمْدُ لِلَّهِ

Allah Sabse Badaa Hai (33 Times)

Allahu Akbar

اللَّهُ أَكْبَرُ

- Allah Ke Siwa Koi (Saccha) Ma'abood Nahi, Wo Akela Hai Iska Koi Shareek Nahi. Isi Ke liye Saari Baadshaahat Aur Isi Ke Leiy Saari Ta'areef Hai Aur Wo Har Cheez Par Khoob Qhudrat Rakhne Wala Hai.

Laaailaaha Illallahu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu wa Huwa A'alaa Kulli Shai-in Qadeer

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

572

Ka'ab bin Ujrahؓ riwayat karte hain ke Rasool Allahﷺ farmaya: 'Jo shaqs farz namaz ke baad Subhanallahi سُبْحَانَ اللَّهِ 33 Times, Alhamdulillahi الْحَمْدُ لِلَّهِ 33 Times, Allahu Akbar اللَّهُ أَكْبَرُ 34 Times kahega wo (sawaab ya buland darjaat se) mehroom nahi hoga.' 573

8. Uqba bin Amerؓ karte hain ke Rasool Allahﷺ ne mujhe hukam diya ke main har (farz) namaz ke baad ma'auzaat padha karu'n. 574

Ma'auzaat (Allah ki panah mein dene wali sooratei'n) ye in surato'n ko kehte hain jin ke shuru mein **Qul A'auzu** قُلْ أَعُوذُ ka lafz hai. Inhei'n ma'auzatain bhi kaha jaata hai. Yaani Quran e Paak ki aaqhri 2 suratei'n.

9. Ummul Momineen Umme Salmaؓ se riwayat hai ke Rasool Allahﷺ subha ki namaz ka salam pherte to kehte:

Aey Allah! Main Tujhse Nafa Dene Wale Ilm Aur Paakiza Rizq Aur Qubool kiye Gae Amal Ka Sawaal Karta Hu'n. 575

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَعَمَلًا مُّتَقَبَّلًا

Allahumma Inni Asaluka Ilman Naafe a'auw'n wa Rizqan Taiyyibauw'n wa A'amalan Mutaqabbala

10. Ammara bin Shabeebؓ riwayat hai Rasool Allahﷺ ne farmaya: 'Jis ne maghrib ki namaz ke baad 10 baar ye alfaz kahe

Allah Ta'ala iski hifaazat ke liye farishte bhejta hai jo subha tak shaitan mardood se iski hifaazat karte hain aur Allah Ta'ala iske liye 10 nekiya'n likhta hai, aur 10 halak karne wale gunah is se door karta hai iske liye 10 momin ghulam azaad karne ke baraabar ajar hai.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

576

Laaailaaha Illallahu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu Yuhyee wa Yumeetu wa Huwa A'alaa Kulli Shai-in Qadeer'

572 Muslim: al Masaajid 597

573 Muslim: 496

574 Abu Dawood: al Witr 1523 – Nasai: V3 P 68 (#1336)) Ise Imam Haakim V1 P 253, Imam Zahabi, Imam Ibne Khuzaima aur Imam Ibne Hibban (2347) ne Saheeh kaha

575 Ibne Majja: Iqaamatis Salah 925

576 Tirmizee: ad Da'awaat 3534

11. Abu Umaamaؓ karte hain ke main ne Rasool Allahﷺ farmate hue suna: ‘Jo shaqs har namaz ke baad *Aayat al Kursi* padhe to isko bahisht mein dakhil hone se siwae maut ke koi cheez nahi rokhti.’ ⁵⁷⁷

Matlab ye hai ke Aayat al Kursi padhne wala maut ke baad seedha jannat mein jaega.

Aayat al Kursi:

- Allah Ke Siwa Koi (saccha) Ma’abood Nahi, wo Zinda Hai, Hamesha Qaem Rehne Wala Hai, Wo Oun’gha Hai Na Sota Hai. Isi ka Hai Jo Kuch Aasmaano’n Aur Zameen Mein Hai. Iski Ijaazat Ke Baghair Kaun Iske Paas (kisi ki) Sifaarish Karsakta Hai? Wo Jaanta Hai Jo Kuch Inse Pehle Guzara Aur Jo Kuch Inke Baad Hoga. Aur Log Iske Ilm Mein Se Kisi Cheez Ka Ehaata Nahi Karsakte (malum nahi karsakte) Magar Wo Jitna Chahta Hai. (Itna Ilm Jise Chaahe De Deta Hai) Iski Kursi Ne Aasmaano’n Aur Zameen Ko Gher Rakha Hai Aur In Dono’n Ki Hifaazat Isko Thakaati Nahi, Wo Buland o Baala, Badi A’azmato’n Wala Hai.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allahu Laallaaha Illa Huwal Haiyyul Qaiyyum Laata Khuzuhu Sinatau’n Walaa Naum Lahu Maafis Samaawaati Wamaa Fil Ardhi Man Zallazi Yashfao’o l’indahu Illaa Bi-iznihi Ya’alamu Maa Baina Aidihim wa Maa Khalfahum wa Laa Youhitoona Bi-shai-im Min l’ilmihi Illa Bimaa Shaa-a Wasia’a Kursiyyuhus Samaawaati Wal Ardh walaa Ya-oooduhu Hifzuhuma Wahuwal A’aliyoul A’azeem

(Allah jo saari kaaenaat (*T: Universe*) ki hifazat karsakta hai kya wo 1 insan ya iski ghar ki hifazat nahi karsakta? Yaqeenan kar sakta hai phir wo apni hifaazat ke liye jaaez asbab ke bajaae shirkiya asbab kyou’n ikhtiyar karta hai? Is maqsad ke liye mukhtalif kade aur anghotiya’n kyou’n pahenta hai? Dhaage kyou’n baandhta hai? Apni gaadi par jute ya ceethdey kyou’n latkata hai? Aey Allah ke bando’n! *Aayat al Kursi* padho, hifazat mein rahoge, yaqeenan Allah ki hifaazat hi behtareen hifaazat hai jiska koi todh nahi.)

Rasool Allahﷺ ne farmaya: ‘Jo shaqs raat ko sote waqt *Aayat al Kursi* padh leta hai to Allah ki taraf se iske liye muhaafiz muqarrar kar diya jata hai aur tuloo e Fajr tak shaitan iske qareeb nahi aata.’ ⁵⁷⁸

⁵⁷⁷ Nasai: Fil A’amal al Yaum wal Lail 100) Ise Imam Ibne Hibban aur Imam Munziri ne Saheeh kaha

⁵⁷⁸ Nasai: Fil A’amal al Yaum wal Lail 959) Ise Imam Ibne Khuzaima (#2424) ne ise Saheeh kaha

Farz namaz Ke Baad Ijtemaai Dua:

Farz namaz ke baad ijtemaai dua ke sabot mein koi maqbool hadees nahi hai. Nihayat ta'ajjub ki baat hai ke Rasool Allah ﷺ Madeena Munawwara mein 10 saal rahe, 5 waqt ki namazei'n padhaei'n, Sahaaba Ikraam رضى الله عنهم ki kaseer tadaad ne Aap ki iqtadaa mein namazei'n padhei'n magar in mein se koi 1 bhi ijtemaai dua ka zikar na kare. To ye iske baatil hone ke waazeh daleel hai.

Maulaana Abdur Rahman Mubaarakpuri kehte hain agar koi inferaadi taur par namaz ke baad hath utha kar dua maang leta hai to is mein koi harj nahi.

Sayyadna Salmaan Faarsi رضى الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: 'Tumhara rab badaa hayaa karne wala aur saqhee hai, jab banda iske huzoor hath utha-ta hai to inhei'n khaali hath lautate hue ise sharam aati hai.' ⁵⁷⁹

Imam Ibne Taimiyya, Imam Ibne Qaiyyim, Imam Ibne Hajar (Rahimahulla Ta'ala A'alaihim) aur bahot se ulama ne farz namaz ke baad marwajja ijtemaai dua ka inkaar kiya hai aur ise bidat kaha hai.

Rasool Allah ﷺ ne farmaya: 'Anqareeb meri ummat mein aise log paida ho'nge jo paani ke istemaal mein aur dua karne mein had se tajaawuz karei'nge.' ⁵⁸⁰

Ijtemaai dua ki daleel mein bayan ki jaane wali tamam riwayaat Zaeef hain, tafseel hasb e zel hai:

1. Anas رضى الله عنه riwayat hai ke jo banda har namaz ke baad apne dono'n hath phaelakar dua kare Allah Ta'ala iske hatho'n ko namuraad nahi lauta ta. ⁵⁸¹ Iski sanad (T: Chain of Narrators) mein:
 - a. Ishaq bin Khalid hai jo munkar ahaadis riwayat karta hai.
 - b. Imam Ahmad bin Hambal رضى الله عنه farmate hain ke (iske 1 aur raawi) Abdul Azeez bin Abdur Rahman ki Khaseef se bayan karda riwayat jhooti aur manghadat hoti hain.
 - c. Khaseef ka Anas رضى الله عنه se sunna malum nahi.
 - d. Alaawa aze'e'n is riwayat mein ijtemaai dua ka koi zikar nahi hai.
2. Yazeed bin Aswat Aameri رضى الله عنه hain ke Rasool Allah ﷺ namaz e Fajr ka salam phera aur dono'n hath utha kar dua maangi. (Fataawa Nazeeriya) Is hadees ki sanad Hasan hai, magar Maulana Obaidullah Rahmani likhte hain: 'Kutub ahaadis ke andar asal hadees mein وَرَفَعَ يَدَيْهِ فَدَعَا (wa Rafa'ana Yadahi Fada,a'aa) dono'n hath utha kar dua maa'ngi. Ke alfaaz maujood nahi. Alaawa aze'e'n is mein bhi ijtemaai dua ka zikar nahi hai.'

(Kya Farz namazo'n ke baad hath utha kar ijtemaai dua karna bidat hai? Is silsile mein darj e zel umoor qaabil e ghaur hain:

- A. Hath utha kar ijtemaai dua karna mustaqil ibaadat hai jo kisi bhi waqt ki jaa sakti hai albattha jin mawaqae par iska ehtemaam karna sunnat se saabit hai inko tarjeeh di jaaegi.
- B. chhahte hain to usooli taur par ye bhi jaaez hai. Irshaad e Nabawi hai: 'Allah Ta'ala ko wo amal ziyada mehboob hai jis par hameshgee ki jaae agarche thoda ho.' ⁵⁸²

Lekin kisi ke liye ye jaaez nahi ke tamam auqaat ko chhod kar sirf 1 waqt ko amalan farz ka darja dekar doosre musalmano'n ko iska paaband banaae kyou'nke jab shariat ne is waqt ko musalmano'n par muqarrar nahi kiya to

⁵⁷⁹ Ibne Majja: ad Dua 3865

⁵⁸⁰ Abu Dawood: al Witr 148096 – Ibne Majja: ad Dua 3864) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

⁵⁸¹ Ibnas Suni 138

⁵⁸² Muslim: Salaatul Musafireen 782

ye kyou'n kare? Mislan agar mukhtalif afraad rozaana mukhtalif auqaat mein Quran e Paak ki mukhtalif suratei'n padhtey hain to ye jaaez amal hoga. Lekin koi maulwee sahib ye dawat deni shuru karde, 'ke tamaam ahle islam rozana namaz e Fajr ke baad 20 martaba Suratul Qamar padha karei'n, iska ye ye sawaab hai' phir is ke halqa e asar mein aane wale musalman waqeatan is ki paabandi shuru kardei'n to inka ye amal mohtaaaj e daleel ban jaaega, agar sharai daleel mein iski saraahat aajaae to sunnat hoga warna bidat.

- C. Jo ibadat har waqt jaez ho agar aap ise kisi khaas mauqe par karna chhahte hain to ehtiyaatan ye malum kar lei'n ke kahee'n is mauqe ke liye shariat ne koi farz aad kiya hai to phir farz tark karke jaaez kam mein lage rehna qata'an jaaez nahi, mislan namaz e baajamat khadi ho aur jis ne yehi namaz jamat ke sath pehle nahi padhi iske liye jaez nahi hai ke wo jamat mein shamil hone ki bajae sunnatei'n ya nawaafil padhta rahe. Koi wird, wazeefa, dua ya tilawat karta rahe kyou'nke in jaez nekiyo'n ko muaqqhar (*T: Postpond*) karne ki gunjaesh hai lekin mauqe ke farz ko bilawajah muaqqhar karne ki qata'an koi gunjaesh nahi hai.
- D. Agar is khas mauqe ke liye shariat ne koi sunnat muqarrar kar rakhi hai to bhi jaez kaam ko chhodkar sunnat ko tarjeeh di jaaegi. Agarche shunnat farz nahi, ise kiya jae to bahot ziyada sawab hai aur agar kisi wajah se kabhi chhoot jae to koi gunah nahi lekin aisa hamesha nahi hona chaaheiyee, kyou'nke sunnat chhodne ke liye nahi balke apnane ke liye hoti hai. Ise apnaana hi Hubb e Rasool ﷺ ka taqaaza hai. Aur irshaad e paak hai: 'Jis ne meri sunnat ko naapasand kiya wo mujh se nahi.' ⁵⁸³

Iski misaal farz namaz ke baad لا اله الا الله (*Laailaaha Illallah*) ka ijtemaai wird hai.

Is mein koi shak nahi ke لا اله الا الله (*Laailaaha Illallah*) sab se afzal zikr hai lekin ise kisi bhi waqt karna jaaez hai aur chu'nke farz namaz ke baad wala waqt bhi auqaat mein se ek waqt hai lehaza agar koi shaqs kisi farz namaz ke baad apne taur par لا اله الا الله (*Laailaaha Illallah*) keh deta hai to bilkul jaaez hai. Lekin jab ham ye dekhte hain ke farz namaz ke fauran baad Nabi e Akram ﷺ ka maamool aur sunnat kuch aur hai to phir har farz namaz ke baad hamesha لا اله الا الله (*Laailaaha Illallah*) ka wird karne ka matlab ye hai ke is mauqe ki sunnat ko khatam kardiya jae kyou'nke لا اله الا الله (*Laailaaha Illallah*) ka wird muaqqhar hosakta hai lekin namaz ke baad wale masnoon azkaar aur duao'n ko hamesha muaqqhar karna kisi tarah bhi jaaez nahi hai, waise bhi choros (*T: In a form of group*) ki shakal mein buland awaaz se لا اله الا الله (*Laailaaha Illallah*) ke ijtemaai wird ki poore Ahed e Nabuwwat mein koi misaal nahi milti.

- E. Yaad rakhie! Haath utha kar ijtemaai dua karna ye na to farz namaz ka hissa hai aur na hi baad wale masnoon azkar ka hissa hai. Is liye is ka daaemi ehtemaam karna durust nahi hai kyou'nke farz namaz ek alag ibadat hai aur hath utha kar ijtemaai dua karna ek alag ibadat hai aur jab kisi shariai daleel ke baghair do alag alag ibaadato'n ko ek makhsos tarteef ke sath hamesha ek sath adaa kiya jae ke dono'n ek doosre ka hissa maloom ho'n hatta ke ek ke baghair doosri ko na mukammil samjha jaane lage. Nez ek sharai masle ki tarah logo'n ko iski dawat, targheeb aur taleem di jae. Jo shaqs in ibadaat ko is tareeqe ke mutabiq adaa na kare ise munkar aur gustaaqh ke alqab se nawaza jae to aap raah e sunnat se bhatakar jae'nge kyou'nke jab mukhtalif ibadaat ko apni marzi se ekjaa (*T: Combine*) karke ek naya tareeqa raaej kiya jaaega to wo sunnat nahi rehta, bidat ban jaata hai.
- F. Baat usool ki hai jo kaam Nabi e Akram ﷺ zindagi mein zaroori bhi ho aur ise karne ke liye koi rukawat bhi maujood na ho phir bhi poore ahed nabuwwat mein ise koi na kare magar ham na sirf khud ise hamesha karei'n balke dusro'n ko bhi iski dawat dei'n to wo bilashuba bidat hai.

⁵⁸³ Bukhari: an Nikaah 5063 – Muslim: 1401

Sawaal ye paida hota hai ke kya ahed e nabuwwat mein farz namazo'n ke baad hath utha kar ijtemaai dua ka ehtemam karne mein koi rukawat thee? Yaqeenan nahi thee, phir bhi agar kisi farz namaz ke baad iska kabhi ehtemaam nahi kiya gaya to is se maloom hua ke is ka ehtemaam na karna sunnat hai kyou'nke naamumkin hai ke ek cheez deen bhi ho aur ahed e nabuwwat mein kar sakne ke bawajood ise koi na kare ya ise kiya gaya ho magar maqbool ahadees ke wase'e zaqheere mein wo kisi ko kahie'n nazar na aae.

- G. Insaan fitratan (*T: By Nature*) sahumat pasand hai, ise masnoon duaai'n yaad karna '*Giraan*' (*T: Difficult*) guzarta hai aur chu'nke iski '*Masrufiyaat*' bhi bahot ziyada hain, lehaza wo farz namazo'n ke baad eksooi ke sath 5, 6 minute nahi'n nikal sakta lehaza is sunnat se pehlu bachane ke liye iska mutabaadil ejaad kar liye gaya. Yaani '*Maulwee Sahaab Salaam Pherte Hi Haath Uthaei'n, Chand Masnoon o Ghair Masnoon Alfaaz Par Mushtamil Chote Chote Jumle Bolei'n aur Mu'n Par Hath Pher Kar Tamam Namaziyo'n ko "Faarigh" kardei'n jis ke baad wo sab (masnoon azkaar padhe baghair) uth khade ho'n.*'

Dar haqeeqat ye dua nahi, rasm hai jo intehaai nek niyyati se har farz namaz ke baad ada ki jaati hai aur is tarah ghair shaoori taur par ek sunnat ko mitaane ka gunah kiya jaa rahaa hai. Afsos ke logo'n ko bidato'n par amal karne ke liye to bada waqt mil jaata hai magar sunnat ko apnane ke liye waqt nahi milta, jo shaqs bidat ki tardeed kare, ise sire se dua hi ka munkar bana diya jaata hai jabke sunnat ka taarik اهل السنة والجماعة *Ahlus Sunnah wal Jama'aah!!!*

- H. Farz namazo'n ke baad masnoon azkaar aur duaon ko chhod kar inke mutabaadil ke taur par لا اله الا الله (*Laa Ilaaha Illallah*) ke ijtemaai wird aur hath utha kar ijtemaai dua maangne ko is liye bhi riwaaj diya gay hai ke ye hamare maslak ki alaamat aur pehchaan ban jaaei'n. Kiya kisi maslak ke tahaffuz ke liye sharai masaael o ehkaam ke sath is tarah khelna jaaez hai! Islam ka hukam kiya hai! Firqa waariyat ko mitaaya jaae ya ise farogh diya jaae?

Khulaasa ye hai ke farz namaz ke baad hath utha kar ijtemaai dua karna *Fee Nafseh* (*T: Alone*) jaaez hai, lekin is ka takrao ek sunnat se horahaa hai, lehaza ise apna mamool nahi banana chaahiyey, kyou'nke sunnat Rasool e Maqbool ﷺ is baat ka ziyada haq rakhti hai ke wo har kalmago musalman ka mamool, maslak aur pehchaan bane.

Lehaaza hame'n umooman inhi azkaar aur duaon par iktefa karna chaahiyey jin par hamare piyare Nabi e Rahmat ﷺ aur inke Sahaaba Ikraam ؓ hamesha iktefa karte rahe hain. Allah Ta'ala ham sab ko taufeeq de. Aamin.

3. Abdullah bin Umar ؓ Abdullah bin Zubair ؓ dua karte the aur aakhir mein apni dono'n hatheliya'n apne mu'n par pherte. (al Adab al Mufrad by Imam Bukhari) Iski Sanad Bukhari ki shart par Saheeh hai.

Ehmiyat: (T: Importance)

1. Abdullah bin Masoodؓ ne farmaya: Jo shaqs Allah Ta'ala se qiyamat ke din musalman ho kar mulaqaat karna chahta hai to ise namazo'n ki hifaazat karni chaahiyey aur beshak Rasool Allah ﷺ ne hamei'n hidayat ke tareeqe sikhae, in hidayat ke tareeqo'n mein ye baat bhi shamil hai ke ise masjid mein namaz adaa ki jaae jis mein azaan di jaati hai aur agar tum namaz apne apne gharo'n mein padhoge jaise (jamat se) peeche rehne wala shaqs apne ghar mein padh leta hai to tum apne Nabi e Kareem ﷺ ki sunnat chhod doge aur agar Nabi e Kareem ﷺ ki sunnat chhod doge to gumrah ho jao ge aur jab koi shaqs accha wazu kar ke masjid jaae to Allah Ta'ala har qadam ke badle 1 neki likhta hai, 1 darja buland karta hai aur 1 buraai mitaa deta hai. Jamat se, siwaae khule munaafiq ke koi peeche nahi rehta. Beemar bhi 2 aadmiyo'n ke sahaare namaz ke liye aata tha.' ⁵⁸⁴

Ibne Umarؓ se riwayat hai Rasool Allah ﷺ ne farmaya: 'Akele shaqs ki namaz se, jamat ke sath namaz padhna 27 darje (thawaab) rakhta hai.' ⁵⁸⁵

Rasool Allah ﷺ ne farmaya: 'Is zaat ki qasam jiske hath mein meri jaan hai albatta main ne iraada kiya ke main lakdiyo'n ke jama karne ka hukam du'n. Phir azan kehelwaaou'n aur kisi shaqs ko imaamat ke liye kahu'n phir in logo'n ke ghar jalaadu'n jo namaz (jamat) mein haazir nahi hote.' ⁵⁸⁶

Abu Hurairaؓ kehte hain 1 naabina sahaabi (Abdullah Ibne Umme Maktoomؓ) aae, inho'n ne apne andhe hone ka uzar pesh karke apne ghar par namaz padhne ki ijaazat chhahi kyou'nke inhei'n koi masjid mein lekar aane wala nahi tha, to Nabi e Rahmat ﷺ ne inko ijaazat de di, jab wo wapas chale to Aap ﷺ ne bulakar poocha: Azaan sunte ho? Abdullahؓ kaha: Jee Haa'n!

Aap ﷺ farmaya: To phir namaz mein haazir ho.' ⁵⁸⁷

Bhaaiyo'n So'ncho! Naabina ko ghar mein namaz padhne ki ijaazat na mil saki aur aankho'n wale jo azan sunkar masjid mein namaz padhne ke liye nahi jaate qiyaamat ke din inka kya haal hoga?

2. Ibne Abbasؓ se riwayat hai Rasool Allah ﷺ ne farmaya: 'Jo shaqs azaan sun kar masjid mein jamat ke liye baghair kisi uzar key na paho'nche (aur ghar mein namaz padh le) to is se namaz qubool nahi ki jaati.' ⁵⁸⁸
3. Abu Dardaؓ se riwayat hai Rasool Allah ﷺ ne farmaya: 'Jis basti ya jangal mein 3 aadmi ho'n aur wo jamat se namaz na padhei'n to in par shaitan musallat ho jaata hai, pas jamat ko laazim pakdo.' ⁵⁸⁹

⁵⁸⁴ Bukhari: an Nikaah 5063 – Muslim: 1401

⁵⁸⁵ Bukhari: al Azan 645 – Muslim: al Masaajid 650

⁵⁸⁶ Bukhari: al Azan 644 – Muslim: 65

⁵⁸⁷ Muslim: al Masaajid: 653

⁵⁸⁸ Ibne Majja: al Masaajid 793

⁵⁸⁹ Abu Dawood: al Salah 547) Ise Imam Haakim V1 P 246, Imam Ibne Khuzaima, Imam Ibne Hibban, Imam Zahabi aur Imam Nawawi ne Saheeh kaha

Aurato'n Ko Masjid Mein Jaane Ki Ijaazat:

Rasool Allah ﷺ ne farmaya: 'Jab tumahri aurat masjid ki taraf jaane ki ijaazat maange to ise hargiz mana na karo.'

590

Is se maloom hua ke har masjid mein khawateen ke liye namaz padhne ka har mumkin intezam hona chaahiye. *Wallah Aalam*

Abdullah bin Umar ؓ se riwayat hai ke Nabi e Akram ﷺ ne farmaya: 'Tum apni aurato'n ko (namaz padhne ke liey) masjid aane se mana na karo, agarche inke ghar in ke liye behtar hain.' ⁵⁹¹

Rasool Allah ﷺ ne farmaya: 'Aurat ka kamre mein namaz padhna *Sahen* mein namaz padhne se behtar hai. Aur iska *Kothri* mein namaz padhna khule makan mein namaz padhne se behtar hai.' ⁵⁹²

Rasool Allah ﷺ ne farmaya ke jo aurat masjid mein aana chaahe wo khushboo na lagaae. ⁵⁹³

Maqsad ye hai ke masjid jaane wali khatoon har is kaam se parhez kare jis se wo logo'n ki nagaho'n ka markaz ban sakti ho.

Safo'n Mein Mil Kar Khada Hone Ka Hukam:

Quran e Hakeem mein hai: وَأَقِمُوا الصَّلَاةَ **Wa Aaqemus Salah** - Aur Namaz Qaaem Karo. ⁵⁹⁴

Rasool Allah ﷺ ne farmaya: 'Apni safo'n ko baraabar karo, bila shuba safo'n ka baraabar karna namaz ke qaaem karne mein dakhil hai.' ⁵⁹⁵

Rasool Allah ﷺ ne farmaya: 'Safo'n ko seedha karo kyou'nke saf ko seedha karna namaz ke husn mein se hai.' ⁵⁹⁶

Noman bin Basheer ؓ riwayat karte hain ke Rasool Allah ﷺ hamari safo'n ko (aisa) baraabar karte goya inke sath teero'n ko baraabar karte ho'n. Yaha'n tak ke ham ne Nabi e Rahmat ﷺ se safo'n ka seedha karna samajah liya. 1 din Aap (jamat ke liey) khade hue aur takbeer kehne ko the ke ek shaqs ko dekha iska seena saff se baahar nikla hua tha. Pas farmaya: Apni safo'n ko baraabar aur seedha karo warna Allah Ta'ala tum mein ikhtelaf daal dega. ⁵⁹⁷

Mazkoora hadees ki roo se safo'n ka seedha karna nihayat zaroori hai. Iqaamat ho chukne ke baad jab safei'n seedhi durust aur baraabar ho jaei'n to phir imam ko takbeer oola kehni chaahiye.

Khabardaar! Safei'n tedhi na hu'n ke safo'n ka tedha-pan baahami phoot, dilo'n ke ikhtelaf aur baatini kadoorat ka maujab hai.

Sayyadna Anas ؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: 'Apni safo'n mein khoob mil kar khade ho aur safo'n ke darmiyan nazdeeki karo, (yaani 2 safo'n ke darmiyan faasla na chhodo) aur gardanei'n baraabar rakho. (Yaani sab baraabar jagah par khade ho ke gardanei'n baraabar hu'n). Qasam hai is zaat ki jis ke hath mein meri jaan hai tehqeeq mein shaitan ko dekhta hu'n jo safo'n ke shagaafon mein daqhil hota hai goya ke wo bakri ka siyaah baccha hai.' ⁵⁹⁸

⁵⁹⁰ Bukhari: al Azan 873 – Muslim: al Salah 442

⁵⁹¹ Abu Dawood: Al Salah 567) Imam Haakim V1 P 209, Imam Ibne Khuzaima 1684 aur Imam Zahabi ne ise Saheeh kaha

⁵⁹² Abu Dawood: al Salah 570) Ise Imam Haakim 209, Imam Ibne Khuzaima 1488 aur Imam Zahabi ne Saheeh kaha

⁵⁹³ Muslim: al Salaah 443

⁵⁹⁴ Al Baqra: 43

⁵⁹⁵ Bukhari: 723 – Muslim: al Salah 433

⁵⁹⁶ Bukhari: al Azan 722 – Muslim: al Salah 435

⁵⁹⁷ Bukhari: al Azan 717 – Muslim: 436

⁵⁹⁸ Abu Dawood: al Salah 667) Ise Imam Ibne Hibban (387) aur Imam Ibne Khuzaima (1545) ne Saheeh kaha

Noman bin Basheerؓ se riwayat hai ke Rasool Allahﷺ ne logo'n ki taraf mu'n karke farmaya: 'Logo! Apni safei'n seedhi karo. Logo'n! apni safei'n durust karo. Logo'n! apni safei'n durust karo. Suno! Allah ki qasam agar tum ne safei'n seedhi na keei'n to Allah Ta'ala tumhare dilo'n mein ikhtelaf aur phoot daal dega. Phir to ye haalat hogai ke har shaqs apne saathi ke taqhne se taqhna, ghutne se ghutna aur kandhe se kandha chipka deta tha.' ⁵⁹⁹

Anasؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: 'Safo'n ko seedha karo aur aapas mein nazdeek, nazdeek khade ho tehqeeq main tumhei'n pas e pusht bhi dekhta hu'n (ye Aap ka muajjeza tha). Anasؓ kehte hain ke hamme se har shaqs (safo'n mein) apna kandha doosre ke kandhe se aur apna qadam doosre ke qadam se mila deta tha.' ⁶⁰⁰

Baraa bin Aazibؓ se riwayat hai ke Rasool Allahﷺ saf ke andar aate, hamaare seeno'n aur kandho'n ko baraabar karte aur farmate the. Aage peeche mato ho. (warna) tumhare dil bhi mukhtalif ho jae'nge. Aur farmate the: 'Tehqheeq Allah Ta'ala pehli saf walo'n par apni rahmat bhejta hai aur farishte inke liye (rahmat ki) dua karte hain.' ⁶⁰¹

Noman bin Basheerؓ se riwayat hai ke jab ham namaz ke liye khade hote to Rasool Allahﷺ safo'n ko baraabar karte the, jab safei'n baraabar ho jatei'n to (phir) Aap ﷺ **Allahu Akbar** keh kar namaz shuru karte. ⁶⁰²

Abdullah bin Umarؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: 'Safo'n ko qaem karo, kandhe baraabar karo, (safo'n ke andar) in jagaho'n ko pur karo jo khaali reh jaei'n, apne bhaiyo'n ke hatho'n mein narm ho jao, safo'n ke andar shaitan ke liye jagah naa chhodo aur jo shaqs saf milaaega Allah bhi ise (apni rahmat se) milaaega aur jo saf ko kaatega Allah bhi apni rahmat se isko kaat dega.' ⁶⁰³

Apne bhaiyo'n ke hatho'n mein naram hojaane ka ye matlab hai ke agar saf durust karne ke liye koi tumko aage ya peeche kare to badi narmi aur muhabbat se aage ya peeche ho jao. Agar saf se koi nikal kar chala jae to iski jagah lekar saf ko milao, Allah tum par rahmat karega. Saf ke andar (jaan bujh kar) ek doosre se door door khade hona saf ko kaatna hai. Aise logo'n ko Allah apni rahmat se door karge. Muqtadi ko imam ki taraf milna chaahiye agar doosra saathi nahi milta to wohi gunahgaar hoga dono'n taraf milne ki koshish mein tangei'n bahot ziyada kholna durust nahi, sirf imam ki taraf milna chaahe.

Safo'n Ki Tarteeb:

Abu Hurairaؓ se riwayat hai Rasool Allahﷺ ne farmaya: 'Agar logo'n ko namaz ke liye jaldi aane ka sawaab malum ho jae to wo ek doosre se aage badhei'n agar inhei'n Isha aur subha ki namaz (baa jamaat) ka sawaab malum ho jae to wo ghutno'n ke bal ghasith-te hue bhi (masjid mein) aaei'n aur agar inhei'n pehli saf ka sawaab maloom ho jae to wo iske liye qura (T: Draw) dalei'n (ke kaun pehli saf mein khada ho).' ⁶⁰⁴

Anasؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: 'Pehle awwal saf ko poora karo. Phir isko jo pehli ke nazdeek hai, agar koi kami ho to aaqhri saf mein honi chaahiye.' ⁶⁰⁵

Abu Hurairaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: 'Mardo'n ki safo'n mein (sawab ke lehaz se) sab se behtar, Awwal saf hai, aur sub se buri saf Aaqhri saf hai aur aurato'n ki safo'n mein se sab se buri saf Pehli saf hai aur sab se behtar Aaqhri saf hai.' ⁶⁰⁶

⁵⁹⁹ Abu Dawood: al Salah 662) Imam Ibne Hibban (392) ne ise Saheeh kaha

⁶⁰⁰ Bukhari: al Azan 725 – Muslim: 434

⁶⁰¹ Abu Dawood: 664 – Mustadrak Haakim V1 P571) Imam Ibne Hibban, Imam Ibne Khuzaima aur Imam Nawawi ne ise Saheeh kaha

⁶⁰² Abu Dawood: 665

⁶⁰³ Abu Dawood: 666) Ise Imam Haakim V1 P213, Imam Ibne Khuzaima (#549), Imam Zahabi aur Imam Nawawi ne Saheeh kaha

⁶⁰⁴ Bukhari: al Azan 721 – Muslim: 437

⁶⁰⁵ Abu Dawood: al Salah 671) Ise Imam Ibne Khuzaima (#1546) aur Imam Ibne Hibban (#390) ne Saheeh kaha

⁶⁰⁶ Muslim: al Salah 440

Imam Nawawiؒ farmate hain: ‘Ye tab hai jab khawateen bhi mardo’n ke sath namaz mein haazir ho’n, kyou’nke agar mard aaqhri saf mein khade ho’n aur inke mutsal baad khawateen khadi ho’n to inka khayal ek doosre ki taraf jaa sakta hai. Lekin agar mard pahli safo’n mein hu’n aur khawateen aaqhri safo’n mein ho’n jabke darmiyan mein bacche ho’n to phir aisa imkaan nahi rahega.’

Abu Saeed Khudriؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: Jab log (pehli saf se) peeche hat-te rahei’nge to Allah Ta’ala bhi inko (apni rahmat mein) peeche daaldega. ⁶⁰⁷

Sutoono’n Ke Darmiyan Safei’n:

Anasؓ kehte hain ke ham Rasool Allahﷺ ke daur mein (sutoono’n ke darmiyan safei’n banaane) se bachte the. ⁶⁰⁸

Saf Ke Peeche Akele Namaz Padhna:

Saf ke peeche akele khade hokar namaz nahi padhni chaahiye. Rasool Allahﷺ ne 1 shaqs ko saf ke peeche akele namaz padhte hue dekha to Aap ne isko namaz lautane ka hukam diya. ⁶⁰⁹

Agar saf mein jagah hai to peeche akele aadmi ki namaz nahi hoti aur agar saf mein jagah nahi hai to ye izterari kaifiyat hogi aisi soorat mein akele hi khade ho jana chaahiye namaz ho jaaegi kyou’nke agli saf mein se kisi muqtadi ko peeche kheenchna kisi saheeh hadees se saabit nahi.

Imam Maalik, Imam Ahmad, Imam Auzaai, Imam Ishaq aur Imam Abu Dawood (rahimahullah alaihim) farmate hain ke saf se aadmi na kheencha jaae.

Allama Abdul Azeez bin Abdullah bin Baazؒ farmate hain: Agar koi shaqs is waqt paho’nche jab imam namaz ki haalat mein ho aur saf mein ise kahei’n koi jagah na mile to wo intezaar kare yaha’n tak ke koi doosra shaqs aajaae chahe wo 7 saal ya is se ziyada umar ka baccha hi kyou’n na ho phir iske sath saf banaale warna imam ke daei’n jaanib khada ho jaae.

Saf Bandi Ke Maraatib:

Abu Masood Ansariؓ se riwayat hai ke Rasool Allahﷺ namaz mein apne hath hamare kandho’n par rakhte aur farmate baraabar ho jao aur ihtelaaf na karo warna tumhare dil muqhtalif ho jaaenge. (aur) Wo log jo baaligh aur (deeni etebaar se) aqalmand hain saf mein mere qareeb rahei’n, phir jo inse qareeb hain, phir jo inse qareeb hain. ⁶¹⁰

Anas bin Maalikؓ ne kaha ke hamare ghar mein Rasool Allahﷺ ne nafil namaz ki jamat karai, main aur ek bacche ne ek-khatte Rasool Allahﷺ ke peeche saf banaai aur meri maa’n Umme Saleem hamare peeche akeli hi saf mein khadi ho gai. ⁶¹¹

Anasؓ kehte hain ke Rasool Akramﷺ hamare ghar tashreef laae ghar mein, main meri waleda aur meri khaala thei’n. Aap ne hamei’n nafil bajamaat padhai. Aapؐ ne mujhe apni daei’n taraf khada kiya aur aurato’n ko hamare peeche. ⁶¹²

⁶⁰⁷ Muslim: 438

⁶⁰⁸ Abu Dawood: al Salah 673) Ise Imam Tirmizee ne Hasan, jabke Imam Haakim ur Imam Zahabi ne Saheeh kaha

⁶⁰⁹ Abu Dawood: al Salah 682) Ise Imam Ibne Hibban V5 P 575 & 576, Imam Ahmad, Imam Ishaq aur Imam Ibne Hazam ne ise Saheeh kaha

⁶¹⁰ Muslim: al Salah 432

⁶¹¹ Bukhari: al Azan 727 – Muslim: al Masaajid 658

⁶¹² Muslim: al Masaajid 440

Imaamat Ka Bayaan

Rasool Allah ﷺ ne farmaya: ‘Logo’n ka imam wo hona chaahiyey jo in mein sab se ziyada Quran acchi tarah (saheeh padhna) jaanta ho aur agar qira-at mein sab baraabar ho’n to phir wo imaamat karaae jo sunnat ko sab se ziyada jaanta ho. (yaani sab se ziyada ehkam aur masaael ki hadeesei’n jaanta ho) phir agar sunnat ke ilm mein bhi sab baraabar ho’n to phir imaamat wo karaae jis ne sab se pehle (madeena ki taraf) hijrat ki. Agar hijrat mein bhi sab baraabar ho’n to phir wo imaamat karae jo sab se pehle musalman hua. Aur (bilaa Ijaazat) koi shaqs kisi ki jagah imaamat na karae aur na kisi ke ghar mein saaheb e khaana ki musnad par iski ijazat ke baghair baithe.’

613

Naabaaligh Bacche aur Naabeena Ki Imaamat: (T: kamsin, jo baloogh ko naa paho’ncha ho)

Agar kibatullah kisi naa baaligh bacche ko ziyada yaad ho to ise imam banaya jaa sakta hai.

Umr bin Salmaؓ farmate hain ke apne qabeele mein sab se ziyada Quran mujhe yaad tha mujhe Imam banaaya gaya haala’nke meri umar 7 saal thee. ⁶¹⁴

Andhe ko Imam banana jaaez hai kyou’nke Nabi e Akram ﷺ ne Abdullah bin Umme Maktoomؓ ko Imam muqarrar kiya tha, haala’nke wo naabina the. ⁶¹⁵

Rasool Allah ﷺ ne farmaya: ‘3 Aadmiyo’n ki namaz qubool nahi hoti:

1. Wo ghulaam jo apne malik se bhaag gaya ho jab tak waapas na aajaae.
2. Wo aurat jiska khaawind naaraaz ho lekin wo raat bhar soti rahe.
3. Wo aadmi jo logo’n ki imamat karae jabke log ise (is ki bidat, jahalat ya fasq ki bina par) naa pasand karte ho’n.’ ⁶¹⁶

Namaz Mein Taqhfef:

Anasؓ bayan karte hain ke Rasool Allah ﷺ ki misl bahot halki aur bahot kaamil namaz main ne kisi imam ke peeche nahi padhi. Jab Aap (aurato’n ki saf mein) bacche ke rone ki awaaz sunte to is dar se namaz halki kardete ke iski maa’n ko takleef hogi. ⁶¹⁷

Abu Qataadaؓ riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘Main namaz lambi karne ke irade se namaz mein daakhil hota hu’n. Phir (aurato’n ki saf mein) bacche ke rone ki awaaz suntan hu’n to apni namaz mein kami kardeta hu’n (halki padhta hu’n) ke bacche ke rone se iski maa’n ko takleef hogi.’ ⁶¹⁸

Lambi Namaz Par Nabi e Kareem ﷺ Ka Ghussa:

Abu Masood Ansaariؓ riwayat karte hain ke ek shaqsh ne Rasool Allah ﷺ se arz kiya Ya Rasool Allah! Allah ki qasam main subha ki namaz (jamat mein) is wajah se nahi aata ke falaa’n shaqs namaz ko lamba karte hain, Abu Masood ne kaha main ne Rasool Allah ﷺ ko kisi wa’az (T: Lecture) mein itne ghusse mein nahi dekha jitna (lambi namaz padhane walo’n par) dekha. Aap ne farmaya: ‘Tum (lambi namazei’n padhaa kar) logo’n ko nafrat dilaane wale ho, (suno) jab tum logo’n ko namaz padhao to halki padhao is liye ke in (muqtadiyo’n) meon zaeef, boodhe aur haajatmand bhi hote hain.’ ⁶¹⁹

⁶¹³ Muslim: al Masaajid 673

⁶¹⁴ Bukhari: al Maghaazi 4302

⁶¹⁵ Abu Dawood: al Salah 595) Imam Ibne Hibban (370) ne ise Saheeh kaha

⁶¹⁶ Tirmizee: al Salah 360

⁶¹⁷ Bukhari: al Azan 708 – Muslim: 469

⁶¹⁸ Bukhari: 707

⁶¹⁹ Bukhari: al Azaan 702 – Muslim: al Salah 466

Usmaan bin Abil A'aas ؓ karte hain ke mujhe Rasool Allah ﷺ ki aaqhir wasiyyat ye thee: 'Jab tum logo'n ki imaamat karo to inko namaz halki padhao, kyou'nke tumhare peeche budhe, mareez, kamzor aur kaam kaaj wale log hote hain. Aur jab akele namaz padho to jis qadr chhaho lambi padho.' ⁶²⁰

Halki namaz ka ye matlab nahi ke ruku, sujood, qaume aur jalse ko darham barham karke rakh diya jaae. Waazeh hokey arkaan e namaz ki ta'adeel aur tamaaniyat ke baghair namaz baatil hoti hai. Aur Quran ki tilaawat ko naa munaasib had tak tez karna bhi jaaez nahi hai, balke halki namaz ka matlab ye hai ke qira-at mein iqhtesar kiya jaae. Magar qiyam ziyada muqtasir bhi na ho Nabi e Rahmat ﷺ ne farmaya: 'Afzal namaz wo hai jis mein qiyam lamba ho.' ⁶²¹

Namaz Ki Taraf Sukoon Se Aana:

Abu Qataada ؓ ne kaha ke: Ham Rasool Allah ﷺ ke sath namaz padh rahe the, Aap ne logo'n ki khat pit suni.

Namaz ke baad Aap ne poocha: 'tum kiya kar rahe the?' Inho'n ne arz ki ham namaz ki tarf jaldi aarahe the.

Aap ne farmaya: 'Aisa na karo, Jab tum namaz ko aao to araam se aao, jo namaz tumhei'n mil jaae padhlo aur jo faut ho jaae isko baad mein poora karo.' ⁶²²

Abu Huraira ؓ ne kaha Aap ﷺ farmaya: 'Jab farz namaz ki takbeer kahi jae to daudte hoe na aao balke sukoon se aao jo mile padho aur jo reh jaae ise baad mein poora karlo kyou'nke jab tum namaz ka iraada karte ho to namaz hi mein hote ho.' ⁶²³

Imamo'n Par Wabaal:

Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: 'Agar imamo'n ne namaz acchi tarah (arkan ki ta'adeel aur sunnato'n ki riaayat ke sath) padhai to tumhare liye bhi sawab hai aur in ke liye bhi sawaab hai aur agar namaz padhane main khata ki (yani ruku o sujood ki a'adm tamaaniyat, aur qaume jalse ke fuqhdaan se namaz padhai) to tumhare (muqtadiyo'n) ke liye (to) sawab hai aur inke liye wabaal hai.' ⁶²⁴

Imam Baghwee ؒ farmate hain: 'Is hadees mein is baat ki daleel hai ke agar koi Imam be wuzu ya bahaalat e janaabat namaz padha deta hai, to muqtadiyo'n ki namaz saheeh aur imam par namaz ka a'aadah hai khuwah is ne ye fa'al iraadatan kiya ho ya laa ilmi ki binaa par.'

Faasiq Ko Imaamat Se Hataana:

Agar kisi ko masjid mein imam muqarrar karne ka ikhtiyar ho to wo faasiq ko imaamat se hata sakta hai.

Ek Sahaabi apni qaum ki imaamat karwate the 1 dafa is ne qible ki taraf thuka jabke Rasool Allah ﷺ ise dekh rahe the, jab wo namaz se faarigh hua to Aap ne farmaya ke, 'ye tumhari imaamat na kare' phir is ne imaamat karaani *chaahee* to ise rok diya aur ise Rasool Allah ﷺ ka farman sunaya. Is ne Rasool Allah ﷺ se is baat ka zikar kiya to Aap ne farmaya: 'Haa'n! tum ne Alah aur iske Rasool ko aziyat di.' ⁶²⁵

Aur Agar Imam Ke Aqeeda mein shirk akbar ya kufr akbar ho to iske peeche namaz adaa nahi ki jaaegi.

Agar imam mastur ul haal hai yaani iske aqaaed ke bare mein ilm nahi hai to iske peeche adaa ki gai namaz durust hai.

⁶²⁰ Muslim: 468

⁶²¹ Muslim: Salat ul Musafireen 756

⁶²² Muslim: al Masaajid 603

⁶²³ Muslim: 602

⁶²⁴ Bukhari: al Azan 694

⁶²⁵ Abu Dawood: al Salah 481

Kisi Uzar Ke Sabab Muqtadee Imam Ke Peeche Namaz Khatam Kar Sakta Hai:

Jaabir bin Abdullahؓ riwayat hai ke ek shaqs paani uthane wale 2 oun't le kar aaya, raat andheri hogai thee, is ne Muaaz ko (isha ki) namaz padhte hue paya to isne apne oun'to'n ko bithaya aur namaz mein shareek hogaya, Muaazؓ Surah Baqra shuru ki is ne salam phera akele namaz padhi aur chala gaya aur Rasool Allahﷺ se shikayat ki aur arz ki aey

Allah ke Rasool! Ham mehnat karne wali qaum hain, Muaaz pehle aap ke sath isha ki namaz padhta hai, phir (takhair ke sath) hamare paas aata hai phir is ne Surah Baqra ki tilaawat shuru kardi,

Aap ne Muaazؓ farmaya: 'Aey Muaaz! Kiya tu logo'n ko aazmaesh mein daalta hai? Kiya tu logo'n ko nafrat dilaata aur fitna khada karta hai, Aap ne 3 baar farmaya.' ⁶²⁶

Namaz Padha Kar Imam Muqtadiyo'n Ki Taraf Mu'n Phere:

Samrah bin Jundubؓ se riwayat hai, wo kehte hain: 'Jab Rasool Allahﷺ namaz padh chukte to hamari taraf mutawajje hote.' ⁶²⁷

Anasؓ bayan karte hain ke main ne Rasool Allahﷺ ko aksar apni daahini taraf se mudte hue dekha hai. ⁶²⁸

Abdullah bin Masoodؓ farmate hain tum apni namaz mein se sirf daei'n taraf se phir kar shaitan ka hissa muqarrar na karo. Tehqeeq main ne Rasool Allahﷺ ko dekha ke wo apne baei'n taraf se bhi pherte the. ⁶²⁹

Maloom hua ke imam ko pherne ki liye sirf ek taraf muqarrar nahi kar leni chaahiye. Balke kabhi daei'n taraf se phera kare kabhi baei'n taraf se magar aksar daei'n taraf se mudhna chaahiye.

Aishaؓ bayan karti hain ke Rasool Allahﷺ ne farmaya: 'Beshak Allah Ta'ala aur iske farishte daie'n taraf wali safo'n par rahmat bhejte hain.' ⁶³⁰

Baraaؓ ki riwayat hai ke ham Rasool Allahﷺ ke peeche namaz padhte to ham Aap ke daie'n taraf khade hone ko pasand karte the, taakey aap hamari taraf mu'n karke baithei'n. ⁶³¹

Umme Salmaؓ se riwayat hai ke Rasool Allahﷺ salam pherte to auratei'n salam pherte hi khadi ho kar chali jaatei'n aur Aap Sahaaba ke sath thodi der baithe rehte phir Rasool Allahﷺ khadey hote aur Sahaaba Ikramؓ bhi aap ke sath kahdey ho jaate aur Aap ke uthne se pehle auratei'n gharo'n mein dakhil ho chuki hoti thee'n. ⁶³²

Imam Ki Iqtada Ke Ehkaam:

Abu Hurairaؓ bayan karte hain ke Rasool Allahﷺ ne farmaya: 'Imam se pehel na karo! Jab wo takbeer kahe, iske baad tum takbeer kaho aur jab Imam وَالصَّالِّينَ (**wal Laz-Zaaaleen**) kahe to tum iske baad Ameen kaho, aur jab Imam ruku kare to iske baad ruku karo aur jab, Imam سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (**Sami Allahu Liman Hameeda**) kahe to tum اَللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ (**Allahumma Rabbana Lakal Hamad**) kaho.' ⁶³³

Anas bin Maalikؓ se riwayat hai ke Rasool Allahﷺ ghode se gir pade, Aapki daahini pehlu chil gai to Aap ne 1 namaz baith kar padhi ham ne bhi Aap ke peeche baith kar namaz padhi, namaz se farigh hone ke baad Aap ne farmaya: Imam is liye muqarrar kiya gaya hai ke iski pairwee ki jaae jab wo khada ho kar namaz padhe to tum

⁶²⁶ Bukhari: 701 – Muslim: 465

⁶²⁷ Bukhari: al Azan 845 – Muslim: al Ru'yaa 2275

⁶²⁸ Muslim: Salat ul Musafireen 708

⁶²⁹ Bukhari: al Azan 852 – Muslim: Salat ul Musafireen 708

⁶³⁰ Abu Dawood: 676

⁶³¹ Muslim: Salat ul Musafireen 709

⁶³² Bukhari: al Azan 837 & 850

⁶³³ Muslim: al Salah 415

bhi khade hokar padho, jab wo ruku kare tum bhi ruku karo aur jab wo ruku se sar uthae to tum bhi uthao aur jab wo baith kar namaz padhe to tum bhi baith kar namaz padho. ⁶³⁴

Imam Bukhari farmate hain ke Hameedi ne kaha Aap ka ye farman ke jab Imam baith kar namaz padhe to tum bhi baith kar padho shuru ki bimaari mein tha, maut ki aaqhri beemari mein Aap ne baith kar namaz padhi aur log Aap ke peeche khade the, Aap ne inko biathne ka hukam nahi diya, aur Aap ka jo fa'al aaqhri ho isi ko lena chahiye. ⁶³⁵

Baraa bin Aazibؓ bayan karte hain ke ham Rasool Allahﷺ ke peeche namaz padhte the, pas jab Aap سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Sami Allahu Liman Hameeda) kehte (to ham Aap ke peeche qaume mein khade ho jaate the aur phir) ham mein se koi apni peeth (Sajda mein jaane ke liey) na jhukata tha yahaa'n tak ke Rasool Allahﷺ peshani zameen par rakh dete. ⁶³⁶

Hazraat! Gaur kiya aapne! Ke jab tak Rasool Allahﷺ qaume se sajde mein paho'nchkar apni peshani Mubarak zameen par na rakh dete the is waqt tak tamam Sahaabaؓ khade rehte the. Koi peeth tak na jhukaata tha aur hamara ye haal hai ke imam qaume se sajde min aane ke liye abhi اللَّهُ أَكْبَرُ (Allahu Akbar) hi kehta hai to muqtadi imam ke sajde mein paho'nchne se pehle hi sajde mein paho'nch jate hain Nabi e Rahmatﷺ farmate hain: 'Imam se pehle ruku karo na sajda aur imam se pehle khade ho na pehle salam phero.' ⁶³⁷

Abu Hurairaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: 'Jo koi imam se pehle sajda se apna sar uthata hai kya wo nahi darta ke Allah Ta'ala is ke sar ko gadhe ke sar ki tarah karde.' ⁶³⁸

Rasool Allahﷺ ne farmaya: 'Jab namaz mein koi baat darpesh ho to mard Muqtadee سُبْحَانَ اللَّهِ Subhan Allah kahei'n aur taali bajaana aurato'n ke liye hai.' ⁶³⁹

Aurat سُبْحَانَ اللَّهِ Subhan Allah kehne ki bajaae 1 haath dusre hath ki pusht par maaregi.

Masoor bin Yazeedؓ se riwayat hai ke ek dafa Nabi e Kareemﷺ qiraa-at mein Quran ka kuch hissa chhod diya. Ek aadmi ne kaha: Aap ne falaa'n falaa'n aayat chhod-di to Aap ne farmaya: 'Tune mujhe yaad kyou'n na karawayaa?' ⁶⁴⁰

Aurat Ki Imaamat:

Pehli saf ke wasf (T: Center) mein (doosri aurato'n ke sath baraabat) khadi hokar aurat aurato'n ki imaamat kara sakti hai.

Umme warqaؓ kehti hain: 'Rasool Allahﷺ ne inhei'n hukam diya ke wo apne ghar walo'n ki imaamat karei'n.' ⁶⁴¹

Umme Salmaؓ aurato'n ki imaamat karatie'n aur saf ke darmiyan khadi hoti thee'n. ⁶⁴²

Imaamat Ke Chad Masaael:

1. Ummul Momineen Aishaؓ se riwayat hai: 'Rasool Allahﷺ apne hujre mein (Ramzan ul Mubaarak mein) raat ki namaz padhi aur hujre ki deewar choti thee logo'n ne dekh liye aur inho'n ne hujre se baahar Aap ki iqtedaa mein namaz adaa ki.' ⁶⁴³

⁶³⁴ Bukhari: 689 – Muslim: 411

⁶³⁵ Bukhari: al Azan 689

⁶³⁶ Bukhari: al Azan 690 – Muslim: al Salah 474

⁶³⁷ Muslim: al Salah 426

⁶³⁸ Bukhari: al Azan 691 – Muslim: 427

⁶³⁹ Bukhari: al A'amal jis Salah 1203 – Muslim: al Salah 422

⁶⁴⁰ Abu Dawood: al Salaah 907) Imam Ibne Khuzaima aur Imam Ibne Hibbas ne ise Saheeh kaha

⁶⁴¹ Abu Dawood: al Salah 592) Ise Imam Ibne Khuzaima ne Saheeh kaha

⁶⁴² Ibne Abi Shaiba V2 P 89) Imam Ibne Hazam ne ise Saheeh kaha

⁶⁴³ Bukhari: al Azaan 729

Maloom hua ke Imam aur muqtadiyo'n ke darmiyan agar deewar ajaae to koi harj nahi, baaz masaajid mein juma ke din bheed hone ki binaa par masji se baahar sadak par namaz adaa ki jaati hai agar muqtadi takbeer ki awaaz sun rahe hain to aisa karne mein koi harj nahi.

2. Abdullah bin Abbasؓ riwayat karte hain ke main raat ki namaz mein Nabi e Rahmatﷺ ke baaei'n taraf khada hua. Aap ne peeche se mera sar pakda aur mujhe apni daei'n taraf kardiya. ⁶⁴⁴(Bukhari: al Azan 726 - Muslim: Salat ul Musafireen 763)

Is se maloom hua ke nawaafil ki jamaat mein takbeer (aqaamat) nahi hai aur agar akele aadmi ne namaz shuru ki phir doosra aakar iske sath aamila to pehla namazi Imaamat ki niyyat karke namaz jaari rakhe. *Wallah A'alam.*

Jaabirؓ kehte hain ke main namaz mein Nabi e Akramﷺ ke peeche khada hogaya to Aap ne mera kaan pakad kar mujhe apni daie'n jaanib karliya. ⁶⁴⁵

3. Rasool Allahﷺ jab namaz adaa karne ke liye hujre se nikalte to Sayyadna Bilalؓ Aapﷺ dek kar takbeer kehte aur Aap ke (Hujre se) nikalne ke baad log saf bandi karte the. ⁶⁴⁶
4. Rasool Allahﷺ ki beemari ke ayyam mein Abu Bakarؓ ne imaamat karaai. Ek din Aap ne takleef mein taqhfef paai to 2 Sahaabiؓ ka sahaara lete hue masjid mein daaqil hue Siddiq e Akbarؓ jamaat karaa rahe the. Jab Abu Bakarؓ Aap ki aamad mehsoos ki to peeche hatna chhaha, Aap ne ishaara kiya ke peeche na hato. Aapﷺ Abu Bakarؓ ke baie'n taraf baith gae aur baith kar namaz adaa ki aur Abu Bakarؓ khadey the. Abu Bakar Siddiqؓ Rasool Allahﷺ ki iqtedaa karte aur log Abu Bakarؓ ki iqteda karte. Ye Zohar ki namaz thee. ⁶⁴⁷
5. Jang e Tabook mein 1 din Rasool Akramﷺ rafa e haajat ke liye gae to wuzu kiya jab wapas paho'nche to dekha ke Abdur Rahman bin Aufؓ padha rahe the. Inke peeche Rasool e Akramﷺ ne 1 rakat padhi. Abdur Rahman bin Auf ne dono'n rakatei'n padhne ke baad salam pher kar dekha to Rasool Allahﷺ namaz poori karne ki khatir doosri rakat ke liye khade hogae the. Salam ke baad farmaya tum logo'n ne accha kiya, tum log waqt muqarrara par namaz padha karo. ⁶⁴⁸

Maloom hua ke afzal muqtadee ban sakta hai.

6. Muazؓ Rasool Allahﷺ ke sath namaz padhte phir apni qaum ke paas aate aur inhe'i'n namaz padhate. ⁶⁴⁹

Ye namaz Muazؓ ke liye nafil aur muqtadiyo'n ke liye farz ban jaati thee, is se maloom huaa ke namaz mein imam aur muqtadee ki niyyat ka maqhlout hona jaaez hai.

7. Do (2) Aadmiyo'n Ki Jamaat:

Abu Saeedؓ farmate hain ke 1 aadmi masjid mein aaya. Aap namaz padha chuke the. Nabi e Rahmatﷺ ne poocha: 'Is par kaun sadqa karega, ek shaqs kahada hua aur is ne aane wale ke sath baajamaat namaz padhi.' ⁶⁵⁰

Maloom hua ke Masjid mein pehli jamaat khatam hone ke baad doosri jamaat qaem karna jaaez hai aur jamaat ke liye 2 aadmi kaafi hain isi tarha agar koi ramzan mein is waqt masjid mein aae jab taraaweesh ki namaz shuru ho chuki ho aur is ne Isha ki namaz naa padhi ho wo Isha ki niyyat se jamaat mein shaamil ho jaae aur imam ke salam pherne ke baad baaqi rakatei'n poori karle taakey is tarha ise jamaat ka sawaab mil jaae.

⁶⁴⁴ Bukhari: al Azan 726 – Muslim: Salat ul Musafireen 763

⁶⁴⁵ Muslim: Salat ul Musafireen 766

⁶⁴⁶ Muslim: al Masaajid 606

⁶⁴⁷ Bukhari: al Azan 687 – Muslim: Isteqhlaf al Imam 418

⁶⁴⁸ Muslim: al Salah 274

⁶⁴⁹ Bukhari: al Azan 700 – Muslim: al Salah 465

⁶⁵⁰ Abu Dawood: al Salah 574) Imam Tirmizee aur Imam Haakim aur Imam Zahabi ne ise Saheeh kaha

Masaajid Ke Ehkaam

Jabir bin Abdullahؓ riwayat hai Rasool Allahﷺ ne farmaya ke ‘Mere liye saari zameen ko masjid aur mitti ko paak karne wali banaya gaya hai lehaza jaha’n kahee’n bhi namaz ka waqt aae adaa karlo.’⁶⁵¹

Ye Allah Ta’ala ka is ummat par khas inam hai, is ummat se qabl kisi bhi ummat ko ye sahulat haasil nahi thee ke namaz ka waqt aane par wo jis jagah bhi chaahe’n namaz adaa kar lei’n siwaae in jagaho’n ke jaha’n mana kiya gaya hai, yaani qabrastan, hammam aur ounto’n ka baada.

Masjid Ki Fazeelat:

Osmanؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Jo shaqs masjid banaae aur iska maqsood Allah ki razamandi ho, Allah is ke liye bahisht mein ghar banaata hai.’⁶⁵²

Abu Hurairaؓ bayan karte hain ke Rasool Allahﷺ ne farmaya: ‘Allah ko masjidei’n bahot ziyada mehboob hain aur bazaar intehaai napasand hain.’⁶⁵³

Matlab ye hai ke masjidei’n duniya ki tamam jagaho’n se Allah ko ziyada mehboob aur piyari hain kyou’nke in mein Allah ki ibaadat hoti hai aur bazaar tamam jagaho’n se Allah ke nazdeed nihayat naa pasandeeda hain kyou’n ke waha’n Hirs, Tama’a, Jhoot, Makr aur len den mein fareb waghaira ka daur daurah hota hai. Yaad rahey ke kisi deeni ya dunyawii zaroorat ke baghair bazaar mein kabhi na jaaei’n aur masjido’n se bhot muhabbat karei’n.

Abu Hurairaؓ bayan karte hain ke Rasool Allahﷺ ne farmaya: ‘Jo koi din ke awwal hisse mein ya din ke aaqhri hisse mein masjid ki taraf jaae, Allah iske liye bahisht mein mehmaani tayyar karte hai.’⁶⁵⁴

Baaz Masaajid Mein Namazo’n Ka Sawaab:

Abu Saeed Khudriؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: ‘3 Masaajid - Masjid e Haraam, Masjid e Aqsa aur Masjid e Nabawi ke alaawa kisi doosri jagah ke liye safar iqhtiyar na karo.’⁶⁵⁵

Khanae Ka’aba (Masjid al Haraam) mein 1 namaz doosri masaajid ki 100,000 namazo’n se afzal hai.⁶⁵⁶

Rasool Allahﷺ ne farmaya masjid e Nabawi mein 1 namaz doosri masaajid ki 1000 namazo’n se behtar hai, siwaae khaana e ka’aba ke.⁶⁵⁷

Sahal bin Haneefؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Jis shaqs ne ghar mein wuzu kiya phir masjid e quba gaya aur waha’n namaz padhi isko umrah ke baraabar ajar milega.’⁶⁵⁸

Abdullah bin Umarؓ se riwayat hai ke Nabi e Akramﷺ har hafta ko masjid e quba mein paidal ya sawaar hokar jaat aur 2 rakat namaz padhte.⁶⁵⁹

Tahyyatul Masjid (Masjid Ka Tohfa):

Abu Qataadaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Jab tum masjid mein daqhil ho to baithne se pehle 2 rakat (tahyyatul masjid ke taur par) padho.’⁶⁶⁰

⁶⁵¹ Bukhari: al Tayammum 335 – Muslim: 521

⁶⁵² Bukhari: al Salah 450 – Muslim: al Masajid 533

⁶⁵³ Muslim: al Masaajid 671

⁶⁵⁴ Bukhari: al Azan 662 – Muslim: al Masajid: 669

⁶⁵⁵ Bukhari: Fazal al Salah Fee Masjid Makkah wal Madeena 1189 – Muslim: 1397

⁶⁵⁶ Ibne Majja: Iqaamatis Salah 1406

⁶⁵⁷ Bukhari: Fazal al Salah Fee Masjid Makkah wal Madeena 1190 – Muslim: al Haj 1394

⁶⁵⁸ Ibne Majja: Iqaamatis Salah 1412

⁶⁵⁹ Bukhari: 1194 – Muslim: 1399

⁶⁶⁰ Bukhari: al Salah 444 – Muslim: Salat al Musafireen: 714

Abu Qataadaؓ ne kaha ke main masjid mein gaya aur Rasool Allahﷺ sahaaba ke sath masjid mein baithe hue the. Main bhi baith gaya. Aap ne farmaya ke tumhe’ n baithne se pehle 2 rakat padhne se kis cheez ne roka hai. Main ne arz kiya Ya Rasool Allahﷺ main ne Aap logo’ n ko baithe dekha to main bhi baith gaya. Aap ne farmaya jab tum mein se koi masjid aae to jab tak 2 rakat na padhle na baithe. ⁶⁶¹

Piyaaz Aur Lehsan Khaakar Masjid Mein Na Aao: (T: Onion & Garlic)

Jaabir bin Abdullahؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Jo shaqs lehsan ya piyaaz khaae to wo hamaari masjid se door rahe aur apne ghar mein baitha rahe’. ⁶⁶²

Abu Saeedؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Jo koi in khabees darakhto’ n (Lehsan aur Piyaaz) ko khaae to masjid ke qareeb na aae aur farmaya agar tum ne inhe’ n kahana hi hai to inko pakaa kar inki boo maarlo. Kyou’ nke is se farishto’ n ko ezaa paho’ nchti hai aur aadmiyo’ n ko bhi takleef hoti hai. Log bole lehsan haraam ho gaya, haraam hogaya? Aap ne farmaya logo main wo cheez haraam nahi kar sakta jisko Allah Ta’ala ne halaal kiya hai lekin lehsan ki boo mujhe buri lagti hai. ⁶⁶³

Shaikh Albaniؒ farmate hain: ‘Kya kisi ke tasawwur mein ye baat aasakti hai ke cigarette peene wala piyaaz aur lehsan ke hukam mein daqhil nahi? Sab ko maloom hai ke cigarette ki badboo piyaaz aur lehsan ki boo se kahee’ n ziyada aziyyatnaak hoti hai. In dono’ n ke khane mein koi zar bhi nahi jabke cigarette peene ke bahot se nuqsanaat hain aur koi faaeda nahi.

Agar kisi ko marz ki binaa par lehsan ya piyaaz istemaal karna padta ho to wo inko istemaal kar sakta hai kyou’ nke Rasool Allahﷺ ne Mughaira bin Shobaؓ ko seene ke ek marz ki binaa par lehsan khaa kar masjid aane ki ijaazat dee thi. ⁶⁶⁴

Masjid Mein Thookna:

Rasool Allahﷺ ne farmaya: Mujh par meri ummat ke accha aur bure amaal pesh kiye gae. Main ne dekha ke nek amaal mein raasta se takleef da cheez ko door karna bhi hai aur bure amaal mein masjid mein thukna bhi hai, jis par mitti na daali gai ho. ⁶⁶⁵

Abdullah bin Umarؓ se riwayat hai ke Rasool Allahﷺ ne masjid mein qible ki deewar par balgham dekha Aap logo’ n ke aage khade hue namaz padha rahe the, Aap ne (namaz hi mein) isko khurach daala, jab namaz padh chuke to farmaya: jab koi namaz padhta hai to Allah Ta’ala iske saamne hota hai isko chaahiyey ke namaz mein apne saamne balgham na dale. ⁶⁶⁶

Anas bin Maalikؓ se riwayat hai ke Nabi e Rahmatﷺ ne qible ki taraf masjid mein balgham dekha, Aap ne isko apne hath se khurach daala aur Aap ke cehre mubaarak par naqhushgawaari ke asaar the, goya Aap ko ye thookna saqht nagawaar guzra, phir Aap ne farmaya: ‘Namaz mein insaan apne rab se munajaat karta hai aur iska rab iske aur qible ke beech mein hota hai is liye ise chaahiyey ke apne saamne na thooke balke apne baei’ n qadam ke neechे thooke, phir Aap ne apni chaadar ka kona liya is mein thooka aur kapde ko mal diya aur farmaya aisa kare.’ ⁶⁶⁷

Is waqt masjidei’ n kacchi hoti thee’ n, aajkal thookna ho to chaadar ke pallu mein thuk kar mal dei’ n.

⁶⁶¹ Muslim: 714

⁶⁶² Bukhari: al Azan 855 – Muslim: 564

⁶⁶³ Muslim: al Masaajid 565

⁶⁶⁴ Abu Dawood: al It’amah 3826) Ise Imam Ibne Khuzaima aur Imam Ibne Hibban ne Saheeh kaha

⁶⁶⁵ Muslim: al Masaajid 553) Yaani aaj kal masaajid se thook ko paani ya kapde waghaira se saaf kiya jaaega

⁶⁶⁶ Bukhari: al Azan 753 – Muslim: 547

⁶⁶⁷ Bukhari: al Salah 405 – Muslim: 551

Nabi e Rahmat ﷺ ne farmaya: ‘Masjid mein thookna gunah hai aur iska kaffara is par mitti daal kar dabaa dena hai.’ ⁶⁶⁸

Masjid Mein 1 Hath Ki Ungliya’n Doosre Hath Ki Ungliyo’n Mein Daalna:

Nabi e Rahmat ﷺ ne farmaya: ‘Jab tum wuzu karke masjid jaane ke liye ghar se niklo to 1 hath ki ungliya’n doosre hath ki ungliyo’n me na daalo beshak is waqt tum namaz hi mein hote ho.’ ⁶⁶⁹

Yaani tumhei’n baraabar namaz ka sawaab mil raha hota hai.

Kaab bin Ujrah se riwayat hai Nabi e Rahmat ﷺ ne farmaya: ‘Masjid mein 1 hath ki ungliya’n doosre hath ki ungliyo’n mein na daalo tum namaz hi ki haalat mein ho jab tak namaz ka intezaar kar rahe ho.’ ⁶⁷⁰

Ungliyo’n mein Ungliya’n daalne ki mumaaneat namaz adaa karne se pehle hai kyou’nke namaz adaa karne ke baad Rasool Allah ﷺ ne masjid mein ungliya’n ungliyo’n mein daalei’n. ⁶⁷¹

Masjid Mein Awaaz Buland Karna Mana Hai:

Sayyadna Umar ﷺ ne Taif ke rehne wale do admiyo’n se kaha (jo masjid e nabawi mein ounchee awaaz se batei’n kar rahe the): ‘Agar tum madina ke rehne wale hote to main tumhei’n sazaa deta. Tum Rasool Allah ﷺ ki masjid mein apni awaazei’n buland karte ho?’ ⁶⁷²

Masjid Mein Khareed o Farooqht:

Abu Huraira ﷺ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: ‘Jab tum kisi shaqs ko masjid mein kuch bechta ya khareedta dekho to kaho لاَ اَرْبَحَ اللهُ تِجَارَتَكَ **Laa Arbahallahu Tijaarataka** - Allah teri Saudaagari mein nafaa na de.’ ⁶⁷³

Aur Jis waqt tum kisi shas ko masjid mein gumshuda cheez ka e’elan karte hue dekho to tum kaho: لَا رَدَّهَا اللهُ عَلَيْكَ **Laa Raddahallahu A’alaika** - Allah tujhe wo cheez na lautaae. Pas beshak masjidei’n is maqsad ke liye to nahi banaai gaei’n. ⁶⁷⁴

Masjid Mein Sona:

Abdullah bin Umar ﷺ se riwayat hai ke wo Masjid e Nabawi mein so jaate the halaa’nke wo ku’nware naujawan the. ⁶⁷⁵

Masjid Mein Mushrik Daqhil Hosakta Hai:

Abu Huraira ﷺ se riwayat hai ke 1 martaba Rasool Allah ﷺ ne Bani Haneefa ke 1 shaqs Thamaama bin Athaal ko masjid ke sutoon se baandh diya tha (Halaa’nke wo is waqt mushrik the). ⁶⁷⁶

Masjid Mein Sher Padhna:

Saeed bin Musaiyyib ﷺ riwayat karte hain ke 1 dafa Umar Farooq ﷺ Hisaan ke paas se guzre aur Hisaan sher padh rahe the (Umar ﷺ hisaan ko ghusse se dekha) Hisaan kehne lag eke main masjid mein sher padha karta tha aur tum se jo afzal hai yaani Muhammad Rasool Allah ﷺ wahan maujood hote the, phir Hisaan Abu Huraira ﷺ ki taraf

⁶⁶⁸ Bukhari: al Salah 415 – Muslim: 552

⁶⁶⁹ Abu Dawood: al Salah 562) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha hai, iski sanad Hasan hai

⁶⁷⁰ Musnad Ahmad V4 P244) Iski sanad Jayyid hai

⁶⁷¹ Bukhari: 482

⁶⁷² Bukhari: al Salah 470

⁶⁷³ Tirmizee: al Biyu 1324) Ise Imam Hakim (V4 P 56) aur Imam Zahabi ne Saheeh kaha

⁶⁷⁴ Muslim: al Masajid 568

⁶⁷⁵ Bukhari: al Salah 440 – Muslim: Fazaal Sahaaba 2479

⁶⁷⁶ Bukhari: al Salah 469 – Muslim: al Jihad 1764

mutawajje hue aur kaha, Aey Abu Huraira! Tumhei'n Allah ki qasam kya tum ne Rasool Allah ﷺ ko ye kehte hue nahi suna aey Hisaan to Allah ke Rasool ki taraf se kaafiro'n ko jawab de. Aey Allah! Ruh ul Aqdas se Hisaan ki madad kar, Abu Huraira ne jawab diya beshak (Aap ne farmaya). ⁶⁷⁷

Masjid Mein Guftagu Karna:

Jabir bin Samrah رضي الله عنه riwayat karte hain ke ham aksar Rasool Allah ﷺ ki majaalis mein baitha karte the, Aap subha ki namaz padhne ke baad suraj ke nikalne tak masjid mein baithte, jab suraj tuloo hota to Aap (jane ke liey) khade hote, ham (masjid mein) zamana jaahiliyat ke muamalat ka zikar karte (guftagu ke dauran) ham hanste bhi the aur muskurate bhi. ⁶⁷⁸

Masjid Jane Ki Fazeelat:

Abu Omama رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: 'Jo Shaqs apne ghar se bawazu hokar farz namaz ada karne ke liye masjid ke liye nikalta hai pas isko haj ka ehram bandhne wale ki maanind sawab milta hai.' ⁶⁷⁹

Yaad rahey ke jin par baitullah ka haj farz ho chukka hao, jab tak wo waha'n jaakar haj na karei'n in se farziyat saqit na hogi, quwah sari umar ba-wazu hokar paancho'n namazei'n masjid mein jakar padhte rahei'n, is liye Allah ki baqshish aur ajar o sawab ki farawani se kisi qism ki ghalat fehmi ka shikar nahi hona chaahiyey.

Abu Huraira رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya: 'Jammat ke sath namaz padhne ka sawab apne ghar ya bazaar mein tanha namaz padhne se (kam az kam) 25 darje ziyada hai. Pas jab wo acchi tarha wuzu karke masjid jaae to iske har qadam se iska darja buland hota hai aur gunah muaaf hote hain. Jab wo namaz padhta hai to farishte is ke liye is waqt dua karte rehte hain jab tak wo namaz ki jagah par baitha rehta hai. Farishte kehte hain **اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ** *Allahumma Saulli A'alaihi* - Aey Allah! Is Par Apni Rahmat Utaar, Aey Allah Iski Tauba Qubool Kar. Jab tak wo kisi ko ezaa nahi deta aur hadas nahi karta farishte iske liye dua karte rehte hain. Jab tak namazi namaz ka intezaar karta hai wo namaz hi mein hota hai. ⁶⁸⁰

Jabir رضي الله عنه se riwayat hai ke Masjid e Nabawi ke gird kuch makan khali hue. Banu Salma ne masjid ke qareeb muntaqil hone ka irada kiya. Aap ne farmaya: 'Aey Banu Salma apne (maujooda) gharo'n mein tehre raho (masjid ki taraf aate waqt) tumhare har qadam (ka sawab) likha jata hai.' ⁶⁸¹

Masjid Ka Namaazi Allah Ke Saae Mein:

Abu Huraira رضي الله عنه riwayat karte hain, Rasool Allah ﷺ ne farmaya: '7 shaqs hain jinhei'n Allah Ta'ala is din (hashar mein) apne (arsh ke) saae mein rakhega, jis din siwaae iske (arsh ke) saae ke koi saaya nahi hoga. (pehla) A'adil Haakim (*T: Just Ruler*) - (doosra) Wo naujawan jo Allah ki ibaadat mein jawani guzare - (teesra) wo shaqs jis ka dil masjid mein atka hua ho, jis waqt namaz padh kar nikalta hai to iski taraf dobara aane ke liye betaab rehta hai - (caho'nta) wo do (2) shaqs jo (sirf) Allah Ta'ala (ki razaa) ke liye aapas mein muhabbat rakhte hain, (jab) milte hain to isiki muhabbat mein aur judaa hote hain to isiki muhabbat mein - (panchwa) wo shaqs jo tanhai mein Allah ko yaad karte hain aur (ifraat muhabbat ya qhasiyyat se) iski ankho'n se aansu beh padte hain. (chetta) wo shaqs ke jise kisi khandani, khoobsurat aurat ne (burai ke liey) bulaaya (yaani dawat e gunah di) phir is shaqs ne kaha main Allah se darta hu'n - (saatwa'n) wo shas ke jis ne Allah ke naam par kuch diya phir isko chupaya yaha'n tak ke iske baei'n hath ko ilm na hua ke iske daei'n hath ne kya kharch kiya (yaani khairaat ko bilkul maqhfir rakta hai). ⁶⁸²

⁶⁷⁷ Bukhari: Badaa ul Qhalaq 3212 – Muslim: 2485

⁶⁷⁸ Muslim: al Masajid 670

⁶⁷⁹ Abu Dawood: al Salah 558) Iski sanad Hasan hai

⁶⁸⁰ Bukhari: al Buyou 2119 – Muslim: al Masajid 649

⁶⁸¹ Muslim: al Masaajid 665

⁶⁸² Bukhari: al Azan 660 – Muslim: al Zakat 1031

Masaajid Mein Khushboo:

Aisha Siddiqahؓ riwayat karti hain ke Rasool Allahﷺ ne hukam diya: ‘Mahello’n mein masjid-ei’n banaao. (yaani jaha’n naya mahella abad ho waha’n masjid bhi banaao) aur inhe’n paak o saaf rakho, aur khushbo lagao.’⁶⁸³

Masjid Ke Namaziyo’n Ke Leiy Khushkhabri:

Rasool Allahﷺ ne farmaya: ‘Andhero’n mein (namaz ke liey) masjid ki taraf chalkar aane walo’n ko qiyamat ke din poore noor ki khushkhabri sunaado.’⁶⁸⁴

Qabrastan Aur Hammam Mein Namaz Ki Mumaaniyat:

Abu Saeed Khudriؓ riuwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Tamaam rue zameen masjid hai (yaani sab jagah namaz jaaez hai) siwaae qabrastan aur hammaam ke.’⁶⁸⁵

Masjid ke maani hain sajde ki jagah, namaz ki jagah. Jab qabrastan mein sajdah aur namaz mana hoi to namaz or sajda ke leiy masjid (sajda ki jagah) banana bhi mana hui.

Masjid Mein Daqhil Hote Waqt Aur Nikalte Waqt Ki Dua:

Rasool Allahﷺ ne farmaya: ‘Jab tum masjid mein daqhil ho to ye padho:

Aey Allah Mere Leiy Apni Rahmat Ke Darwaze Kholde

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allahummaf Tahli Abwaaba Rahmatik -.

Jab tum masjid se niklo to ye padho:

Ya Allah! Beshak Main Tujh Se Tera Fadal Mangta Hu’n.’⁶⁸⁶

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allahumma Inni Asaluka Min Fadhlik

Faatimaؓ se riwayat hai Rasool Allahﷺ masjid mein daqhil hote to farmate:

- Allah Ke Naam Se (daqhil hota hu’n) Aur (dua karta hu’n ke) Rasool Allahﷺ Par Salamati Ho. Aey Allah! Mere Gunah Baqshde Aur Mere liye Apni Rahmat Ke Darwaze Kholde.

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ
افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillahi was Salaamu A’ala Rasoolillahi Allahummagh firli Zunoobi waf Tahli Abwaba Rahmatik

Aur jab masjid se nikalte to farmate:

- Allah Ke Naam Se (masjid se baahar aata hu’n) Aur (dua karta hu’n ke) Rasool Allahﷺ Par Salaamati ho, Aey Allah! Mere Gunah Baqshde Aur Mere liye Apne Fazal (o karam) Ke Darwaze Kholde.⁶⁸⁷

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ
افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillahi was Salaamu A’ala Rasoolillahi Allahummagh firli Zunoobi waf Tahli Abwaba Fadhlik

⁶⁸³ Abu Dawood: al Salah 455 – Ibne Majja: al Masaajid 758,759) Ise Imam Ibne Khuzaima aur Imam Ibne Hibban ne Saheeh

⁶⁸⁴ Ibne Majja: al Masaajid 780) Imam Haakim V1 P212 aur Imam Zahabi ne ise Saheeh kaha

⁶⁸⁵ Abu Dawood: al Salah 492 – Tirmizee: al Salah 317) Ise Imam Haakim V1 P251, Imam Ibne Khuzaima, Imam Ibne Hibban, Imam Zahabi aur Imam Ibne Hazam ne Saheeh kaha

⁶⁸⁶ Muslim: Salatul Musafireen: 713

⁶⁸⁷ Ibne Majja: al Masaajid 771) Ise Imam Tirmizee ne Hasan Lagheera kaha

Abu Huraira رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya: ‘Masjid mein daqhil hote waqt aur nikalte waqt Rasool Allah ﷺ par salam kaho.’ ⁶⁸⁸

Rasool Allah ﷺ ne farmaya: ‘Agar namazi masjid mein daqhil hote waqt ye dua padhle to shaitan kehta hai ke isne baaqi din mujhse mehfooz karliya:

- Main Shaitan Mardood Se Azmat Wale Allah, Iske Izzat wale Cehre aur Iski Qadeem Badshaahat Ki Panah Chahta Hu’n. ⁶⁸⁹

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ
الشَّيْطَانَ الرَّجِيمِ

A’auzu Billahil A’azeem wabi Wajhi hilkareem wa Sultanil Qadeem minash Shaitanir Rajeeem’

Fajar Ki Namaz Ke liye Masjid Jaate Hue Dua:

Abdullah bin Abbas رضي الله عنه se riwayat hai ke jab muezzin ne subha ki namaz ke liye azan di to Aap namaz ke liye nikle aur Aap farmarahe the:

Aey Allah! Mere Dil, Meri Zaban, Meri Sama’at aur Meri Basaarat Ko (eman ke noor se) Munawwar Farma, Mere Upar, Mere Neeche, Mere Daei’n aur Baei’n, Mere Saamne aur Peeche (har taraf) Noor Phailade, aur Meri Rooh Ko Noor Se Bharde aur Meri (hidayat ke) Noor Ko Badhade. ⁶⁹⁰

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُورًا وَفِيْ لِسَانِيْ نُورًا وَاجْعَلْ فِيْ سَمْعِيْ
نُورًا وَفِيْ بَصَرِيْ نُورًا وَمِنْ فَوْقِيْ نُورًا وَمِنْ تَحْتِيْ نُورًا وَعَنْ
يَمِيْنِيْ نُورًا وَعَنْ شِمَالِيْ نُورًا وَمِنْ يَدَيْ نُورًا وَمِنْ خَلْفِيْ نُورًا
وَاجْعَلْ فِيْ نَفْسِيْ نُورًا وَاَعْظِمْ لِيْ نُورًا

Allahummaj A’al Fee Qalbi Nooran Wafee Lisaani Nooran Waja’al Fee Same’e Nooran wafee Basari Nooran wa Min Fauqee Nooran wamin Tahtee Nooran wa a’an Yameeni Nooran wa A’an Shimaali Nooran wa Min Bainei Yada’i Nooran wa Min Khalfi Nooran Waja’al Fee Nafsi Nooran wa A’azeem Lee Nooran

⁶⁸⁸ Ibne Majja: al Masaajid 773] Imam Ibne Khuzaima aur Imam Ibne Hibban ne ise Saheeh kaha

⁶⁸⁹ Abu Dawood: al Salah 466

⁶⁹⁰ Muslim: Salatul Musafireen 763

Namaz Ki Sunnato'n Ka Bayan

Abu Hurairaؓ se riwayat hai Rasool Allahﷺ ne farmaya ke 'Qiyamat ke din bande ka sab se pehle namaz ka hisaab hoga agar wo durast hui to wo kamyab hua aur najat paagaya aur agar wo kharab hui to wo nakaam hua aur khasaara pane walo'n mein se hoga. Agar iske farzo'n se kuch naaqis hua to Allah farmaega ke mere bande ki nafil dekho aur phir in nafilo'n se farz ki kami पूरी ki jaaegi isi tarha iske baaqi a'amal ka hisab hoga.' ⁶⁹¹

Nafil Aur Sunnatei'n Ghar Mein Padhna Afzal Hain:

Zaid bin Sabitؓ se riwayat hai Rasool Allahﷺ ne farmaya: 'Farz namaz ke alawa baaqi namaz ghar mein padhna afzal hai.' ⁶⁹²

Abdullah bin Saadؓ se riwayat hai ke main ne Rasool Allahﷺ se dariyaft kiya ke nafil namaz ghar mein padhna afzal hai ya masjid mein? Aapﷺ ne farmaya ke: 'Kiya tum nahi dekhte ke mera ghar masjid ke kis qadr qareeb hai iske bawajood farz naamz ke alaawa mujhe ghar mein namaz padhna ziyada pasand hai.' ⁶⁹³

Nabi e Akramﷺ ne farmaya: 'Jab tum masjid mein namaz padho to namaz ka kuch hissa (nawaafil, sunnatei'n) apne gharo'n mein padho, Allah is namaz ke sabab ghar mein bhalaai dega.' ⁶⁹⁴

Abdullah bin Umarؓ se riwayat hai Rasool Allahﷺ ne farmaya: 'Apni namazo'n ka kuch hissa apne gharo'n mein padho (jaise qabrastan namaz se khali hote hain aise hi) apne gharo'n ko qabrastan na banaao.' ⁶⁹⁵

Mokkedah Sunnatei'n - Bahisht Mein Ghar:

Umme Habeebaؓ kehti hain ke Rasool Allahﷺ ne farmaya: 'Jo shaqs din aur rat mein (farzo'n ke alawa) 12 rakatei'n padhe iske liye bahisht mein ghar banaya jaata hai.' ⁶⁹⁶

Abdullah bin Shaqeeqؓ se riwayat karte hai ke main ne Aishaؓ se Aapﷺ ki nafilo'n ka haal dariyaft kiya to Aishaؓ kaha: 'Rasool Allahﷺ mere ghar mein Zohar se pehle 4 rakatei'n padhte the, phir Aap nikalte aur logo'n ke sath (Zohar ke farz) padhte, phir (ghar mein) daqhil hote aur 2 rakat namaz padhte. Aap logo'n ke sath maghrib ki namaz padhte, phir (ghar mein) daqhil hote aur 2 rakat (sunnat) padhte, phir Aapﷺ logo'n ke sath isha ki namaz padhte, phir (ghar mein) daqhil hote aur 2 rakat namaz padhte aur raat ko Aapﷺ 9 rakat (Tahajjud ki) namaz padhte in mein witar bhi hota tha aur jab subha namudaar hoti to (namaz e Fajr se pehle) 2 rakat (sunnat) padhte.' ⁶⁹⁷

Abdullah bin Umarؓ kehte hain ke main ne Rasool Allahﷺ se 10 rakatei'n yaad keei'n, Zohar se pehle 2 rakat, 2 rakat Zohar ke baad, 2 rakat Maghrib ke baad, 2 rakat Isha ke baad aur 2 rakat Fajr se pehle. ⁶⁹⁸

Ummul Momineen Umme Habeebaؓ se riwayat hai Rasool Allahﷺ ne farmaya: 'Jis ne Zohar se pehle 4 rakat aur Zohar ke baad 4 rakat ki hifaazat ki is par jahannam ki aag haraam hai.' ⁶⁹⁹

Rasool Allahﷺ ne farmaya: 'Raat aur din ki (nafil) namaz do (2) do (2) rakatei'n (padhi jaati) hain.' ⁷⁰⁰

Maloom hua ke 4 rakat sunnab hi do (2) do (2) karke adaa karni chaahiyey.

⁶⁹¹ Abu Dawood: al Salah 864 – Tirmizee: 413 – Nisai: 465

⁶⁹² Bukhari: 731 – Muslim: 781

⁶⁹³ Ibne Majja: Iqaamatis Salah 1378) Imam Buseeri aur Imam Ibne Khuzaima ne ise Saheeh kaha

⁶⁹⁴ Muslim: Salat al Musafireen 778

⁶⁹⁵ Bukhari: 432 – Muslim: 777

⁶⁹⁶ Muslim: Salat al Musafireen 728

⁶⁹⁷ Muslim: Salat al Musafireen 730

⁶⁹⁸ Bukhari: al Tahajjud 1180 – Muslim: Salat al Musafireen 729

⁶⁹⁹ Abu Dawood: al Tatwo 1269

⁷⁰⁰ Abu Dawood: Abwab al Tatwo 1295) Imam Ibne Khuzaima aur Imam Ibne Hibban ne ise Saheeh kaha

Asr Se Pehle 4 Rakat:

Rasool Allah ﷺ ne farmaya: ‘Jo shaqs Asr se pehle 4 rakat (sunnat) padhe, Allah is par rahmat kare.’⁷⁰¹

Ali ؓ se riwayat hai Rasool Allah ﷺ Asr se pehle 4 rakat padhte the aur 2 rakat ke baad tasshahud aur dua padh kar salam pherte the.⁷⁰²

Maghrib Se Pehle 2 Rakat:

Abdullah al Maznee ؓ riwayat karte hain Rasool Allah ﷺ ne farmaya: ‘Maghrib ki (farz) namaz se pehle namaz padho, Aap ne 3 baar farmaya aur teesri baar kaha jiska dil chaahe, ye is liye farmaya ke Aap naapasand karte the ke log isko sunnat e mokeda banaalei’n.’⁷⁰³

Sayyadna Anas ؓ se riwayat hai ke Madeena mein muazzin Maghrib ki azan kehta, ham sab sunnato’n ki taraf daudte aur 2 rakatei’n padhte. Log is kasrat se 2 rakatei’n padhte ke ajnabi ye guman karta ke Maghrib ki jamat ho chuki hai.⁷⁰⁴

Marsad bin Abdullah ؓ Oqba ؓ ke paas aae aur kaha: ‘Kya ye ajeeb baat nahi ke Abu Tameem ؓ Maghrib ki namaz se pehle 2 rakat padhte hain? Oqba ؓ ne kaha ke ham bhi Rasool Allah ﷺ ke zamane mein padhte the. Inho’n ne poocha: Ab kyo’n nahi padhte? Kehne lage ke masrufiyat.’⁷⁰⁵

Juma Ke Baad Ki Sunnatei’n:

Nabi e Rahmat ﷺ ne farmaya: ‘Jab tum juma ke baad namaz padhna chhaho to 4 rakat adaa karo.’⁷⁰⁶

Maloom hua ke Juma ke baad 4 rakat sunnatei’n padhni chaahiye aur agar koi 2 rakatei’n padhle to jaaez hoga.

Abdullah bin Umar ؓ Juma ke baad kuch namaz nahi padhte the, yaha’n tak ke apne ghar aate aur 2 rakatei’n padhte, phir farmate ke Rasool Allah ﷺ aisa hi kiya karte the.⁷⁰⁷

Baaz ulama ne ye tatbeeq di hai ke masjid mein 4 sunnatei’n (2-2 karke) padhe aur agar ghar mein aakar padhe to 2 sunnatei’n padhe.⁷⁰⁸

Fajar Ki Sunnato’n Ki Fazeelat:

Sayyada Aisha ؓ kehti hain ke Rasool Allah ﷺ ne farmaya: ‘Fajar ki 2 sunnatei’n duniya aur jo kuch duniya mein hai, is se behtar hain aur mujhe fajar ki 2 rakat (sunnatei’n) saari duniya se ziyada mehboob hain.’⁷⁰⁹

Sayyada Aisha ؓ se riwayat hai ke Rasool Allah ﷺ (sunan) mein se kisi cheez par itni muhafizat aur mudawemat nahi karte the jis qadr Fajr ki 2 sunnato’n par karte the.

Rasool Allah ﷺ jab Fajr Ki 2 sunnatei’n padhte to daei’n pehlu par let-te the.⁷¹⁰

Hafiz ibne Hajar ؓ farmate hain ke salaf mein se baaz masjid ki bajaee ghar mein daei’n pehlu letna mustahab jaante the, kyo’nke Rasool Allah ﷺ se ye zikar nahi milta ke Aap masjid mein daei’n pehlu let-te the.⁷¹¹

⁷⁰¹ Tirmizee: al Salah 430 – Abu Dawood: Abwab al Tatwoo 1271) Ise Imam Ibne Khuzaima, Imam Ibne Hibban aur Imam Nawavi ne Saheeh kaha

⁷⁰² Tirmizee: 429) Imam Tirmizee ne Hasan kaha

⁷⁰³ Bukhari: Abwab al Tahajjud 1183

⁷⁰⁴ Muslim: Salat al Musafireen 837

⁷⁰⁵ Bukhari: al Tahajjud 1184

⁷⁰⁶ Muslim: al Juma 881

⁷⁰⁷ Bukhari: al Juma 937 – Muslim: al Juma 882

⁷⁰⁸ Mara’atul Mafaateeh

⁷⁰⁹ Muslim: Salat al Musafireen 725

⁷¹⁰ Bukhari: al Azan 626 – Muslim: Salat al Musafireen 736

⁷¹¹ Fathul Baari

Sunnato'n Ki Qazaa:

Ummul Momineen Umme Salmaؓ riwayat karti hain ke main ne Rasool Allahﷺ se suna ke Aap Asr ke baad namaz padhne se mana karte the phir main ne dekha ke Aap ne Asr ki namaz ke baad 2 rakatei'n padhei'n main ne aap se iski wajah poochi to Aap ne farmaya: 'Baat ye hai ke mere paas qabeela Abul Qais ke log (ehkaam e deen seekhne ke liey) aae the inke sath (meri masroofiyat ne) mujhe Zohar ke baad ki 2 rakat sunnato'n se baaz rakha pas ye wo dono'n thei'n (jo main ne Asr ke baad adaa ki hain)' ⁷¹²

Fajr Ki Sunnatei'n Farzo'n Ke Baad Padh Sakte Hain:

Agar aap aise waqt masjid mein paho'nche ke jamat khadi hogai hor aur aap ne sunnatei'n naa padhi ho'n to is waqt sunnatei'n mat padhei'n kyou'nke Rasool Allahﷺ ne farmaya: 'Jab namaz ki aqaamat (takbeer) ho jaae to farz namaz ke alawa koi namaz nahi hoti.' ⁷¹³

Aisi surah mein aap jamat mein shamil ho jaaei'n aur farz padh kar sunnatei'n padh lei'n. Chunache Rasool Allahﷺ ne 1 shaqs ko subha ki farz namaz ke baad 2 rakatei'n padhte hue dekh kar farmaya: 'Subha ki (farz) namaz 2 rakatei'n hain (tum ne mazid 2 rakatei'n kaisi padhi hain?). Is shaqs ne jawab diya. Main ne 2 rakatei'n sunnat (jo farzo'n se pehle hain) nahi padhi thei'n. Inko ab padha hai. (ye sunkar) Aap ne farmaya: Phir koi harj nahi. ⁷¹⁴

1 Shaqs masjid mein aaya Rasool Allahﷺ Fajar ki farz padh rahe the. Is ne masjid ke 1 kone mein 2 rakat sunnat padhi. Phir jamat mein shamil hogaya. Jab Aap ne salam phera to farmaya: 'Tu ne farz namaz kis ko shumar kiya jo akele padhi thi is ko ya jo hamare sath jamat se padhi hai?' ⁷¹⁵

Maloom hua ke farz hote waqt sunnato'n ka padhna durust nahi hai.

Nafil Namaz:

Koi saahab ye khayal na karei'n ke ham ne namazo'n ki rakato'n ko kam kardiya hai yaani faraaez aur sunnatei'n gin li hain aur nafil chhod diey hain. Musalman bhaiyo'n ko maloom hona chaahiyey ke nawafil apni khushi aur marzi ki ibaadat hai. Rasool Allahﷺ ne kisi ko padhne ke liye majboor nahi kiya, is liye hamei'n koi haq nahi hai ke ham apne nafilo'n ko farzo'n ka zaroori aur laazmi zameema bana dalei'n. Farzo'n ke sath Aap ki nafil ibaadat yaani sunnatei'n aagai hain jin se namaz poori aur mukammil hogai hai, nawaafil ham mamnua'a auqaat ke siwa din aur raat ke sab auqaat mein adaa kar sakte hain.

Umroo bin Absaؓ se riwayat hai ke main ne Rasool Allahﷺ se arz ki ke mujhe namaz ke mutalliq khabar dijiey to Aap ne farmaya: 'Subha ki namaz padh, phir suraj tuloo aur ooncha hone tak namaz se rukjaa is liye ke ye shaitan ke 2 seengo'n ke darmiyan tuloo hota hai aur is waqt kuffar isko sajda karte hain, phir namaz padh yaqeenan namaz mein farishte haazir hote hain aur sooraj ke seedha sar par hone ke waqt namaz se ruk jaa is liye ke is waqt jahannam bhadkaai jaati hai aur phir suraj dhalne ke baad padh is liye ke namaz ke liye farishte haazir hote hain, phir namaz Asr padh, phir is ke baad ghuroob aftaab tak taher jaa is liye ke ye shaitan ke 2 seengo'n ke darmiyan ghroob hota hai aur is waqt kuffar ise sajda karte hain.' ⁷¹⁶

⁷¹² Bukhari: al Sahoo 1233 – Muslim 834

⁷¹³ Muslim: Salatul Musafireen 710

⁷¹⁴ Abu Dawood: al Tatwee 1267 – Ibne Majja 1154 – Ibne Khuzaima 1116) Ise Imam Ibne Hibban, Imam Haakim V1 P274-275 aur Imam Zahabi ne Saheeh kaha

⁷¹⁵ Muslim: Salatul Musafireen 712

⁷¹⁶ Muslim: al Salah 832

Tahajjud Aur Witr

Fazeelat:

Abu Umaamaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Tahajjud zaroor padha karo, kyou’nke wo tum se pehle saleheen ki rawish hai aur tumhare liye apne rab ke qurb ka waseela, gunaho’n ke mitne ka zariya aur (mazed) gunaho’n se bachne ka sabab hai.’ ⁷¹⁷

Abu Hurairaؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Is shaqs par Allah ki rahmat ho jo raat to utha. Phir namaz (tahajjud) padhi aur apni aurat ko jagaaya. Phir is ne (bhi) namaz padhi. Phir agar aurat (ghalba neend ke baa’as) na jaagi, to iske mu’n par paani ke chee’nte mare. Aur is aurat par Allah ki rahmat ho jo raat ko uthi phir namaz (tahajjud) padhi aur apne khawind ko jagaaya. Phir is ne (bhi) namaz padhi. Agar khawind (ghalba need ke baa’as na jaaga) to iske mu’n par paani ke cheein’te mare.’ ⁷¹⁸

Abu Hurairaؓ kehte hain Rasool Allahﷺ ne farmaya ke: ‘Farz namaz ke baad sab namazo’n se afzal tahajjud ki namaz hai. Aur Ramzan ke rozo’n ke baad afzal roze Allah ke mahine muharram ke hain.’ ⁷¹⁹

Rasool Allahﷺ ne farmaya: ‘Jab insaan sota hai to shaitan iske sar ki guddi par 3 girhei’n (T: Knots) lagaata hai aur kehta hai ke raat badhi lambi hai agar wo bedar hokar Allah ka zikar kare to 1 girah khul jaati hai. Aur agar wuzu kare to doosri girah khul jaati hai aur agar namaz padhe to teesree girah khul jaati hai. Aur wo shaadmaan aur paak nafs hokar subha karta hai, warna iski subha khabees aur sust nafs ke sath hoti hai.’ ⁷²⁰

Rasool Allahﷺ farmaya: ‘Allah Ta’ala har raat ko jab ek tehaai (1/3) raat baqi reh jaati hai asmaani duniya par nuzool farmata hai. Aur farmata hai: Koi hai jo mujhe pukare, main iski dua qubool karu’n. Koi hai jo mujh se maange, main isko du’n. Koi hai jo mujh se baqshish talab kare, main isko baqsh du’n.’ ⁷²¹

Nabi e Rahmat ﷺ ka Shauq e Tahajjud:

Mughairaؓ kehte hain: Rasool Allahﷺ (raat ko tahajjud mein) itna lamba qiyaam kiya ke Aap ke paou’n sooj gae.

Aapﷺ se sawaal hua: Aap itni mashaqqat kyo’n karte hain halaa’nke Aap maghfoor hain?

Aapﷺ ne farmaya: Kya phir (jab Allah Ta’ala ne mujhe nabuwat ke inaam, maghfirat ki daulat aur beshumar nemato’n se nawaza hai) main Allah ka shukar guzar banda na banu’n?.’ ⁷²²

Neend Se Jaagte Waqt Ki Dua:

Ummul Momineen Aishaؓ kehti hain ke Rasool Allahﷺ raat ko (bistar se tahajjud ke liey) uth-te to (ye) padhte:

اللَّهُ أَكْبَرُ	Allah Sabse Badaa hai	Allahu Akbar	10 Baar
الْحَمْدُ لِلَّهِ	Saari Taareef Allah Ke Leiy Hai	Alhamdulillah	10 Baar
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ	Allah Apni Taareef Samet (har aieb se) Paak Hai	Subhanallahi wa Bihamdihi	10 Baar
سُبْحَانَ الْمَلِكِ الْقُدُّوسِ	Main Nihaayat Hi Paakiza Baadsha Ki Paaki Bayaan Karta Hu’n	Subhanal Malikil Quddoos	10 Baar

⁷¹⁷ Ibne Khuzaima 1135) Ise Haafiz Iraaqi ne Hasan, Imam Haakim aur Imam Zahabi ne Saheeh kaha

⁷¹⁸ Abu Dawood: al Tatwee 1307) Ise Imam Haakim (V1 P409), Imam Ibne Khuzaima, Imam Zahabi aur Imam Nawawi ne Saheeh kaha

⁷¹⁹ Muslim: al Siyaam 1163

⁷²⁰ Bukhari: al Tahajjud 1142 – Muslim: Salatul Musafireen 776

⁷²¹ Bukhari: al Tahajjud 1145 – Muslim: Salatul Musafireen 758

⁷²² Bukhari: al Tafseer 4836 – Muslim: Sifaatul Munafiqeen 2819

أَسْتَغْفِرُ اللَّهَ	Main Allah Se Baqshish Talab Karta Hu'n	Astaghfirullah	10 Baar
لَا إِلَهَ إِلَّا اللَّهُ	Allah Ke Siwa (Saccha) Ma'abood Nahi Hai	Laa Ilaaha Illallah	10 Baar
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ الْقِيَامَةِ	Aey Allah! Main Duniya o Aaqhirat Ki Tangiyo'n Se Teri Panaah Maangta Hu'n.	Allahumma Inni A'auzubika Min Dheeqid Duniya wa Dheeqi Yaumal Qiyaama	10 Baar
اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي	Aey Allah! Mujhe Maaf Farma, Mujhe Hidaayat Ataa Kar, Mujhe Rizq de Aur Aafiyat Se Nawaaz723	Allahummaghfirli Wahdinee Warzuqnee wa A'afinee	10 Baar

Phir kehte *Allahummaghfirli Wahdinee Warzuqnee wa A'afinee* ⁷²⁴

Rasool Allah ﷺ ne farmaya: 'Jo shaqs raat ko neend se jaage aur kahe:

Allah Ke Siwaa Koi (saccha) Ma'abood Nahi Hai, Wo Akela Hai Iska Koi Shareek Nahi, Isi Ke liye Saari Baadshaahat Aur Isi Ke liye Saari Taareef Hai aur Wo Har Cheez Par Khoob Khudrat Rakhne Wala Hai. Saari Ta'areef Allah Ke liye Hai, Allah (har aieb se) Paak hai, Allah Ke Siwa Koi Ma'abood Nahi Allah Sab Se Bada Hai, Badi Se Bachne Aur Neki Karne Ki Kisi Mein Taaqat Nahi Hai Magar Allah Ki Taufeeq Se. Phir Kahe: *Allahumagh Firlee* - Aey Allah! Mujhe Baqsh De.' (ya koi aur dua kare) to qubool hogi aur agar wuzu karke namaz padhe to (wo bhi) qubool ki jaae gi. ⁷²⁵

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَتْ حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laailaaha Illallahu Wahdahu Laa Shareeka Lahu Lahul Mulku wa Lahul Hamdu wa Huwa A'ala Kulli Shai-in Qadeer - Alhamdulillahi wa Subhanallai walaa Ilaaha Illallahu wallahu Akbar walaa Haulaa wa Laa Qhuwwata Illa Billahi

Rasool Allah ﷺ namaz ke liye uthe, to Aap ne baithne ke baad Surah Ale Imran ki aaqhri 10 aayaat (189-200) padhee'n. ⁷²⁶

Tahajjud Ki Dua e Isteftaah:

Ibne Abbas رضي الله عنه riwayat karte hain ke jab Rasool Allah ﷺ raat ko tahajjud ke liye khade hote to (takbeer e tehreema ke baad ye) padhte:

Ilaahi! Tere Hi liye Saari Taareef Hai. Zameen o Asmaan Aur Jo Kuch In Mein Hain, (Sabko) Tu Hi Qaaem Rakhne Wala Hai. Tere Hi liye Saari Taareef Hai. Zameen o Asmaan aur Jo Kuch In Mein Hai, (Is Sab) Ki Baadshaahat Tere liye Hai. Tere Hi liye Saari Taareef Hai. Tu Hi Raushan Karne Wala Hai Zameen o

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ، لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ

⁷²³ Abu Dawood: al Adab 5085

⁷²⁴ Abu Dawood: al Salah 766) Ise Imam Ibne Hibban ne Saheeh kaha

⁷²⁵ Bukhari: al Tahajjud 11540

⁷²⁶ Bukhari: al Amal fis Salah 1198 – Muslim: Salatul Musafireen 763

Asmaan Ko Aur Jo Kuch In Mein Hai, Tere Hi liye Saari Taareef Hai. Tu Hi Baadsha Hai Zameen o Asmaan Ka. Tere Hi liye Saari Taareef Hai. Tu Haq Hai, aur (Duniya o Aaqhirat Ke Mutalliq) Tera Wada Haq Hai. (Aqhirat Mein) Teri Mulaqaat Haq Hai. Tera Kalaam Haq Hai. Jannat Haq Hai. Jahannam Haq Hai. Tamaam Ambiya Haq Hain aur Muhammad ﷺ Haq Hain Qiyaamat Haq Hai. Ilaahi! Main Tere Saamne Jhuk Gaya, Main Tere Sath Eman Laaya, Maine Tujh Hi Par Bharosa Kiya, Maine Sirf Teri Taraf Rujoo Kiya. Sirf Teri Hi Madad se (Dushmano'n se) Jhagda Hu'n. Main ne Sirf Tujhe Hi Apna Haakim Maana, So Tu Mere Agle Pichle Aur Zaahir o Poshida (Saare ke Saare) Gunah Maaf Karde. Tuhi Aage Karne Wala Aur Peeche Karne Wala Hai. Tere Siwaa Koi (Saccha) Mabood Nahi Hai.' ⁷²⁷

Allahumma Lakalhamdu Anta Qaiyyimus Samaawaati Wal Arzi Waman Feehinna
 Wa Lakal Hamdu Laka Mulkus Samaawaati Wal Arzi Waman Feehinna
 Wa Lakal Hamdu Anta Noorus Samaawaati Wal Arzi Wa Man Feehinna
 Wa Lakal Hamdu Anta Malikus Samaawaati Wal Arzi Wa Lakal Hamdu Antal Haqqu Wa Wa'adukal Haqqu Wi Liqaa O Ka Haqqu Wa Qauluka Haqqu Wal Jannatu Haqqu Wan Naaru Haqqu Wan Nabiyyuna Haqqu Wa Muhammadu Haqqun Was Saaa-A'atu Haqqu Allahumma Laka Aslamtu Wabika Aamantu Wa A'alaika Tawakkaltu Wa Ilaika Anabtu Wabika Khaasamtu Wa Ilaika Haakamtu Faghfirlee Ma Qaddamtu Wamaa Akkhartu Wamaa Asrartu Wa Maa A'alantu Antal Muqaddimu Wa Antal Muakkhiru Laa Ilaaha Illa Anta

Rasool Allah ﷺ Ki Tahajjud Ki Kaifiyat:

Aishaؓ kehti hain ke Rasool Allah ﷺ ki namaz e tahajjud ka husn aur tool bayaan nahi ho sakta.

Abu Zarؓ kehte hain. Rasool Allah ﷺ ne tahajjud mein (itna lamba) qiyaam kiya ke is 1 ayaat ko (A'ajz o Ilhaah se baar baar) padhte subha kardi - *إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ*

'Agar Tum Inhei'n Azaab De To Wo Yaqeenan Tere Bande Hain Aur Agar Tu Inhei'n Maaf Karde To Yaqeenan Tu Ghaalib (aur) Hikmat Waala Hai.' ⁷²⁸

Huzaifaؓ ne Nabi e Rahmat ﷺ ko tahajjud padhte dekha. Wo Kehte hain Surah Fateha ke baad Aap ne Surah Baqra padhi. Phir ruku kiya. Aap ka ruku Aap ke Qiyaam ki maanind tha. Aap ka sajda Aap ke quame ki maanind tha. Aap dono'n sajdo'n ke darmiyan (jalsa mein) apne sajde ki maanind baithe the. (yaani sajde ki tarha jalsa mein bhi der lagaai aur khoob itmenan kiya) pas Aap ne 4 rakato'n mein Surah Baqra, Surah Ale Imran, Surha Nisaa aur Surah Maaeda padhei'n. ⁷²⁹

Subhanallah! Ye thee Nabi e Rahmat ﷺ ki namaz e tahajjud. Sirf 4 rakat mein sawa saat (7 ¼) pare padhe. Phir ruku, qaume, sajde aur jalse ki daraazi aur in mein tasbeeho'n aur duao'n ko kasrat se padhna Aap par khatam tha.

الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ
 الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ
 حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ
 آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ،
 وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا
 أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ
 إِلَّا أَنْتَ

⁷²⁷ Bukhari: al Tahajjud 1120 – Muslim: Salatul Musafireen 769

⁷²⁸ Surah Maaeda: 118) (Nasaai: al Iftetaah V2 177) Ise Imam Haakim V1 P 241 aur Imam Zahabi ne Saheeh kaha

⁷²⁹ Abu Dawood: al Salah 874) Imam Haakim ne Saheeh kaha

Sayyadna Huzaifaؓ riwayat karte hain ke main 1 raat Nabi e Akramؐ ke sath nafil namaz mein shareek hua. Aap ne (surah Fateha ke baad) Surah Baqra shuru ki. Main ne socha ke Aap 100 ayat padh kar ruku mein jaei'nge magar Aap padhte chale gae. Main ne qhayal kiya ke Surah Baqra ko 2 rakato'n mein taqseem karei'nge lekin Aap padhte rahe. Aap ne Surah Baqra qhatam karke Surah Nisaa shuru karli, phir ise khatam karke Surah Ale Imran ko padhna shuru kardiya isko bhi khatam kar daala. Aap nihaayat aahistagi se padhte jaate the. Jab aisee ayaat ki tilaawat karte jis mein *SubhnaHallah* kehne ka hukam hota to *Subhanallah* kehte. Agar kuch maangne ka zikar hota to sawaal karte, agar panaah maangne ka zikar hota to (*A'auzu Billah*) padhte. Ale Imran khatam karke Aap ؑ ne ruku kiya. ⁷³⁰

Is Hadees se maloom hua ke tilaawat e Quran mein tarteeb ka khayal rakhna zaroori nahi kyou'nke Aap ؑ ne Ale Imran ki tilaawat Sura Nisaa ke baad ki haalaa'nke Ale Imran tarteeb mein Surah Nisaa se pehle hai.

Taaqat Se Badh Kar Mashaaqqat Ki Mumaaneat:

Rasool Allahؐ ne Abdullah bin Umarؓ (bataur salwaal) dariyaft kiya: 'Mujhe batlaya gaya hai ke tum saari raat nafil padhte ho aur din ko roza rakhte ho. Agar tum aisa karoge to tumhari ankhei'n kamzor aur tabiyat sust hojaaegi. Is liye roza rakho aur iftar bhi karo. Raat ko qiyam karo aur nind bhi, 1 maah mein 1 baar Quran e Paak khatam karliya karo, inho'n ne arz ki main is se ziyada tilaawat karne ki taaqat rakhta hu'n. Aap ne farmaya: To 20 din mein khatam karliya karo, inho'n ne kaha main is se bhi ziyada taaqat rakhta hu'n. Aap ؑ ne farmaya: 7 din mein khatam kar liya karo. Is se ziyada ki ijaazat nahi. Kyou'nke tumhari biwi ka tum par haq hai. Tumhare mulaqatiyo'n ka tum par haq hai. Tumhare badan ka tum par haq hai, aur shayad tumhari umar ziyada ho (aur tum ye kaam budhaye mein na kar sako) Abdullah bin Umarؓ jab budhe hue to aarzu karte the ke kaash main Rasool Allahؐ ki ruqsat qubool karleta.' ⁷³¹

Phir Aap ؑ ne inhein Quran paak 3 din mein khatam karne ki ijaazat dey dee aur farmaya: 'Quran e paak se is shaqs ko kuch samajh haasil nahi ho sakti jo 3 din se kam muddat mein Quran e paak khatam karta hai.' ⁷³²

Rasool Allahؐ ne masjid ke andar 2 sutoono'n ke darmiyan latki hui rassi dekhi to poocha ke ye kya hai? Logo'n ne kaha: Ye Zainabؓ ki rassi hai wo (raat ko nafil) namaz padhti rehti hain phir jab sust ho jaati hain ya thak jaati hain to is rassi ko pakad leti hain.' Aap ؑ ne farmaya: 'Is ko khol daalo har shaqs apni khushi ke muwafiq namaz padhe phir jab sust ho jaae ya thak jaae to araam kare.' ⁷³³

Is se maloom hua ke jaaez lazzato'n se kinara kashi aur jismani takaaaleef par mushtamil soofiyaana riyaaazato'n aur mujaahedaat ka islam mein koi tasawwur nahi hai.

Nabi e Rahmatؐ ne farmaya: 'Itne a'amal iqhtiyar karo jis qadar tumhei'n taaqat ho. Allah ki qasam! Allah sawab dene se nahi thakta lekin tum amal karne se thak jaaoge.' ⁷³⁴

Nabi e Rahmatؐ ne farmaya: 'Jo shaqs ke nawafil mein 200 ayaat tilaawat karta hai wo ataa-at guzaar, muqhlis logo'n mein shumaar hota hai.' ⁷³⁵

Aap ؑ ki 23 duaai'n:

Khabbab bin Aaratؓ ek Bidari (T: Sahaabi who fought from Muslims side in the battle of Badar) Sahaabi hain 1 raat Nabi e Akramؐ ke saath the. Farmate hain ke Aap tamaam raat bedaar rahe aur nawaafil adaa karte rahe

⁷³⁰ Muslim: Salat ul Musafireen 772

⁷³¹ Bukhari: Fazaal Quran 5054 – Muslim: al Siyaam 1159

⁷³² Tirmizee: al Qira-at 294911 – Abu Dawood: 1390) Imam Tirmizee ne ise Hasan Saheeh kaha

⁷³³ Muslim: Salat ul Musafireen 784

⁷³⁴ Muslim: Salat ul Musafireen 785

⁷³⁵ Sunan Darmee: Fazaal Quran 3451) Ise Imaam Haakim aur Haafiz Zahabi ne Saheeh kaha

yaha'n tak ke subha saadiq ho gai. Jab Aap ne namaz se salaam phera to Khabbab ﷺ ne arz kiya Yaa Rasool Allah! Mere maa'n baap Aap par quraban, Aaj raat jis tarha Aap ne nawaafil padhe is se pehle mein ne kabhi Aap ko is tarha namaz adaa karte nahi dekha, Aap ne farmaya: 'Tum ne durust kaha, namaz aisi ibaadat hai jis mein Allah ke sath ishtiyaq badhaya jaata hai aur iske azaab se panah maangi jaati hai, chunache main ne Allah Ta'ala se 3 sawaal kiye jin mein se 2 qubool hue. 1 sawaal ye ke Allah meri ummat ko saabeqa ummato'n ki tarha barbaad na kare isko Allah ne qubool farmaya. Doosra sawaal ye ke meri (saari) ummat par (baek waqt) dushmano'n ko ghalba haasil na ho, ye bhi qubool karliya gaya. Phir main ne sawaal kiya ke Ummat e Muhammadiya mein ikhtelaaf runumaa na ho, lekin ise qubool nahi kiya gaya.' ⁷³⁶

Tahajjud Mein Qira-at:

Rasool Allah ﷺ raat ke nawaafil mein kabhi sirri (aahista) aur kabhi jehri (buland awaaz se) qiraa-at farmate. ⁷³⁷

Jab Aap ghar mein nawafil adaa karte to hujre mein Aap ki qira-at sunai deti thee. ⁷³⁸

Aap ﷺ 1 raat baahar nikle to Aap ne dekha ke Abu Bakar Siddiqؓ, aahista qira-at se nawaafil padh rahe hain aur Umar Farooqؓ nawafil mein ouchhee awaaz se qira-at kar rahe hain. Jab wo dono'n Rasool Allah ﷺ ki khidmat mein haazir hue to Aap ne Abu Bakarؓ farmaya: 'Aey Abu Bakar raat mein tere paas se guzra, to past awaaz (T: low voice) se nawaafil padh raha tha?

Inho'n ne arz kiya Yaa Rasool Allah! Jis (Allah) se main sargoshee kar raha tha is tak meri awaaz pahon'ch rahi thee.

Phir Aap ne Umarؓ se kaha ke: Raat mera tere paas se guzar hua, tu ouchhee awaaz ke sath nafil padh raha tha, To inho'n ne arz kiya Yaa Rasool Allah! Main soe huo'n ko bedar karna chahta tha. (ke wo bhi tahajjud padhei'n) aur shaitaan ko bhagaane ka iraada rakhta tha. Is par Aap ne Abu Bakarؓ ko zara ouchhee awaaz se aur Umarؓ ko zara neechee awaaz se padhne ka hukam diya.' ⁷³⁹

Qiyaam ul Lail Ka Tareeqa:

Rasool Allah ﷺ ka bil umoom witar padhne ka tareeqa, Aishaؓ you'n bayan farmati hain ke: 'Nabi e Rahmatﷺ namaz isha se fajar tak giyara rakatei'n padhte. Har do (2) rakato'n par salam pherte aur 1 rakat witar padhte.' ⁷⁴⁰

Rasool Allah ﷺ ne farmaya: 'Raat ki namaz 2-2 rakatei'n hai. Jab subha (sadiq) hone ka khatra ho to 1 rakat padh lo ye (1 rakat, pehli saari) namaz ko taaq banaa degi.' ⁷⁴¹

Rasool Allah ﷺ ne farmaya: 'Jab tum raat ko nawafil padhna shuru karo to pehle 2 halki rakatei'n adaa karo.' ⁷⁴²

Aap ne raat ka qiyam kiya pehle 2 halki rakatei'n padhei'n, phir 2 taweel rakatei'n padhei'n phir in se halki, 2 taweel rakatei'n padhei'n, phi rinse halki 2 taweel rakatei'n phir inse halki 2 taweel rakatei'n phir in se halki 2 rakatie'n phir 1 rakat witar padha. Ye tera rakatei'n hui'n. Aap ki har 2 rakatei'n pehle wali 2 rakato'n se halki hoti theei'n. ⁷⁴³

⁷³⁶ Tirmizee: al Fitaa 2175 – Ibne Hibban 1830) Imam Tirmizee ne ise Hasan Ghareeb Saheeh kaha

⁷³⁷ Tirmizee: al Salah 449 – Ibne Majja: Iqaamatis Salah 1354

⁷³⁸ Abu Dawood: 1327

⁷³⁹ Abu Dawood: al Tatwo 1329) Imam Ibne Khuzaima, Imam Ibne Hibban, Imam Haakim aur Imam Hafiz Zahabi ne ise Saheeh kaha

⁷⁴⁰ Muslim: Salatul Musafireen 736

⁷⁴¹ Bukhari: al Witar 990 – Muslim: Salatul Musafireen 749

⁷⁴² Muslim: Salatul Musafireen 768

⁷⁴³ Muslim: Salatul Musafireen 765

Ummul Momineen Aishaؓ farmati hai ke Rasool Allahﷺ raat ko kabhi 7 kabhi 9, kabhi 11 rakatei'n padhte the. ⁷⁴⁴

Namaz e Witar ka Waqt:

Aishaؓ ne farmaya ke Rasool Allahﷺ ne witr awwal shab mein, beech shab mein aur aaqhir mein sab waqt adaa ki hain. ⁷⁴⁵

Rasool Allahﷺ ne farmaya: jise khatra ho ke wo raat ke aaqhiri hisse mein nahi uth sakega wo awwal sahb hi witr padhle phir so jaae. Aur jisko yaqeen ho ke wo raat ko uth jaaega wo aaqhir mein witr padhe is liye ke aaqhir raat ki qira-at mein farishte haazir hote hain aur ye afzal hai. ⁷⁴⁶

Ibne Umarؓ ne kaha ke jo raat ko namaz padhe to witr ko sab se aaqhir mein adaa kare is liye ke Rasool Allahﷺ aisa hukam farmate the. ⁷⁴⁷

5, 3 Aur 1 Witr:

Abu Ayyubؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: 'Witr har musalman par haq hai, pas jo shaqs 5 rakat witr padhna chaahe to 5 rakat padhe aur jo koi 3 rakat witr padhna chaahe to 3 rakat padhe aur jo koi 1 rakat padhna chaahe to 1 witr padhe.' ⁷⁴⁸

Rasool Allahﷺ raat ko (kul) 13 rakat padhte aur in mein 5 rakat witar padhte the (aur in 5 rakato'n mein) kisi 1 rakat mein tassshahud ke liye na baithte the magar aaqhir mein. ⁷⁴⁹

Maloom hua ke witr ki pancho'n rakato'n ke darmiyan tassshahud ke liye kahei'n nahi baithna chaahiye. Balke pancho'n rakatei'n padh kar qaeda mein attahiyyat, darood aur dua padhkar salaam pher dena chaahiye.

3 Witr'o'n ki Qiraa-at:

Aishaؓ se riwayat hai ke Rasool Allahﷺ pehli rakat witr mein سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (*Sabbihismi Rabbikal A'ala*) doosri mein قُلْ يَا أَيُّهَا الْكَافِرُونَ (*Qul Ya Ayyuhal Kafiroon*) aur teesri mein قُلْ هُوَ اللَّهُ أَحَدٌ (*Qulhu Allahu Ahad*) اَلْفَلَقِ (*Al Falaq*) النَّاسِ (*An Naas*) padhte the. ⁷⁵⁰

Rasool Allahﷺ ne farmaya: 3 witr na padho 5 ya 7 witr padho aur maghrib ki mushabehat (T: Similar) na karo. ⁷⁵¹

Agar 2 rakat padh kar salam phera jaae aur phir 1 rakat padhi jaae to maghrib ki mushabehat nahi hogi.

Witr ki 1 Rakat:

Aishaؓ riwayat karti hain ke Rasool Allahﷺ har 2 rakat ke baad salam pherte aur 1 rakat witr padhte. ⁷⁵²

Ibne Umarؓ riwayat karte hain ke Rasool Allahﷺ witr ki 2 aur 1 rakat mein salam se fasl karte. ⁷⁵³

Yaani 3 witr bhi is tarha padhte ke 2 rakat padhkar salaam pherte aur phir uth kar teesri rakat alag se padhte.

⁷⁴⁴ Bukhari: al Tahajjud 1139

⁷⁴⁵ Muslim: Salat ul Musafireen: 745

⁷⁴⁶ Muslim: Salat ul Musafireen 755

⁷⁴⁷ Muslim: 751

⁷⁴⁸ Abu Dawood: al Witr 1422 – Ibne Majja: Iqaamatis Salah 1190)
Imam Haakim (V1 P 203/303) Imam Zahabi aur Imam Ibne Hibban (670)
ne ise Saheeh kaha

⁷⁴⁹ Muslim: Salat ul Musafireen 737

⁷⁵⁰ Tirmizee: Al Salah 463) Imam Zahabi aur Imam Ibne Hibban ne ise
Saheeh kaha

⁷⁵¹ Daar e Qutni V2 P 26,27) Imam Haakim aur Imam Ibne Hibban ne ise
Saheeh kaha

⁷⁵² Ibne Majja: Aqaamatis Salah 1177) Imam Buseer ne ise Saheeh kaha

⁷⁵³ Ibne Hibban 678) Imam Hafiz ibne Hajar ne ise Qawee kaha hai

Ibne Abbasؓ se kaha gayaa ke Ameerul Momineen Muaviyaؓ ne 1 hi witr padhai hai. Ibne Abbasؓ ne farmaya ke (inho'n ne) durust kaam kiya wo Faqeeh aur Sahaabi hain. ⁷⁵⁴

Imam Maruziؒ farmate hain ke fasl (witr ki 2 rakato'n ke baad salam pher kar 1 rakat alag padhne) wali ahadees ziyada saabit hain.

Rasool Allahﷺ ne farmaya ke: 'Witr, aqhir raat mein 1 rakat hai.' ⁷⁵⁵

Witr Ki 9 Rakatei'n:

Saad bin Husshaam ne Aishaؓ ki khidmat mein haazir hokar kaha: mujhe Rasool Allahﷺ ki witr ke bare mein batlaei'n. To Aisha Siddiqahؓ ne farmaya: 'Main Aapﷺ ke liye miswaak aur wuzu ka paani taiyyar rakhti. Phir jab Allah chahta Aap ko raat ko uthata. Phir Aap miswaak karte aur wuzu karte aur 9 rakat namaz (witr) padhte, athwee'n rakat ke baad tassshahud mein baithte (aur is se qabl 2, 4, 6 rakat ke baad attahiyyat na padhte the) phir salam phere baghair (attahiyyat padh kar) khade ho jaate, phir naweei'n rakat padhte aur (iske baad aqhri qaede mein) baith jaate. Pas Allah ko yaad karte aur iski tareef karte aur is se dua maangte (yaani aaqhri qaeda ki maroof dua padhte) phir salam pherte. Jab Rasool Allahﷺ badi Umar ko paho'nche (to) Aap 7 rakat witr padhte the. Aap is baat ko pasand karte the ke apni namaz par hameshgi karei'n. Jab neend ya beemari ka ghalba hota aur raat ko qiyam na karsakte to din mein 12 rakat nafil padhte aur main nahi jaanti ke Aap ne 1 raat mein poora quran padha ho ya saari raat namaz padhi ho ya ramzan ke alaawa kisi aur mahine mein poora maheena roze rakhe ho'n.' ⁷⁵⁶

Is hadees shareef se maloom hua ke Nabi e Rahmatﷺ ne (1 salam ke sath) 9 witr padhe. Aur Aap har 2 rakato'n ke baad attahiyyat nahi baithte the, balke sirf athwee'n rakat mein tassshahud padhte aur salam phere baghair khade ho jaate. Aur phir aaqhri rakat ke aaqhir mein hasb e mamool tassshahud padh kar salam pher dete the. Aur agar Aap raat ka qiyam na kar sakte to din mein 12 rakat adaa farmate the.

1 Raat Mein Kae Witr Padhne Ki Mumaneat:

Nabi e Rahmatﷺ ne farmaya: '1 raat mein 2 baar witr (padhna jaez) nahi.' ⁷⁵⁷

Witro'n Ke Salaam Ke Baad Zikr:

Abi Bin Ka'abؓ se riwayat hai ke Rasool Allahﷺ namaz se salam pher kar 3 baar ye padhte: **Subhanal Malikil Quddus** - Paak Hai Baadsha, Nihaayat Paak. ⁷⁵⁸

Witr Ki Qazaa:

Nabi e Rahmatﷺ ne farmaya: 'Agar koi shaqs witr padhe baghair so jaae ya witr padhna bhool jaae to ise jab yaad aae ya jag aae to wo witr padhle.' ⁷⁵⁹

Nabi e Rahmatﷺ ne farmaya: 'Jo shaqs raat ka wazeefa ya koi doosra mamool chhod kar sogaya aur phir ise namaz e fajr se zohar tak ke darmiyan adaa karliya to ise raat hi ke waqt adaa karne ka sawaab mil jaaega.' ⁷⁶⁰

⁷⁵⁴ Bukhari: Fazaal al Sahaaba 3765

⁷⁵⁵ Muslim: Salatul Musafireen 752

⁷⁵⁶ Muslim: Salatul Musafireen 746

⁷⁵⁷ Abu Dawood: al Witr 1439) Ibne Khuzaima (1101) aur Imam Ibne Hibban (671) ne Saheeh aur Imam Hafiz Ibne Hajar ne Hasan kaha

⁷⁵⁸ Abu Dawood: al Witr 1430) Ise Imam Ibne Hibban (677) ne Saheeh kaha

⁷⁵⁹ Abu Dawood: al Witr 1431) Imam Haakim aur Imam Zahabi ne ise Saheeh kaha

⁷⁶⁰ Muslim: Salatul Musafireen 747

Hamei'n apna poora wazeefa poora karna chaahiye kyou'nke Nabi e Rahmat ﷺ ne farmaya: 'Allah Ta'ala ke haa'n mehboob tareen amal wo hai jo hamesha kiya jaae khuwah thoda hi ho.' ⁷⁶¹

Nabi e Rahmat ﷺ ne Abdullah bin Umru bin al A'aas ﷺ se farmaya: 'Aey Abdullah! Tu falaa'n shaqs ki tarha na ho jaana jo raat ka qiyam karta tha phir is ne raat ka qiyam chhod diya.' ⁷⁶²

Dua e Qunoot:

Abi bin Ka'ab ﷺ farmate hain: 'Rasool Allah ﷺ witr padhte aur dua e qunoot ruku se pehle padhte the.' ⁷⁶³

Abdullah bin Masood aur Sahaaba Ikram ﷺ qunoot witr ruku se pehle padhte the. ⁷⁶⁴

Witr mein ruku ke baad qunoot ki tamaam riwayat zaef hain aur jo riwayaat saheeh hain in mein saraahat nahi ke Aap ﷺ ka ruku ke baad waala qunoot, qunoot witr tha ya qunoot e naazela. Lehaza saheeh tareeqa ye hai ke witr mein qunoot ruku se qabl kiya jaae.

Hasan bin Ali ﷺ se riwayat karte hai ke Rasool Allah ﷺ ne mujhe kuch kalimaat sikhae taakey main in ko qunoot witr mein kahu'n:

Ya Allah! Mujhe Hidaayat Dekar In Logo'n Mein Shamil Farma Jinhei'n Tuney Rushd o Hidaayat Se Nawaaza Hai Aur Mujhe Aafiyat Dekar In Logo'n Mein Shamil Farma Jinhei'n Tuney Afiyat Baqhshee Hai Aur Jin Logo'n Ko Tuney Apna Dost Banaaya Hai In Mein Mujhe Bhi Shamil Karke Apna Dost Banaale. Jo Kuch Tuney Mujhe Ataa Farmaya Hai Is Mein Mere liye Barkat Daal de aur Jis Sharr o Buraai Ka Tuney Faisla Farmaya Hai Is se Mujhe Mehfooz Rakh Aur Bachaale. Yaqeenan Tuhi Faisla Saadir Farmata Hai Tere Khilaaf Faisla Saadir Nahi Kiya Jaasakta Aur Jiska Tu Dost Banaa Wo Kabhi Zaleel o Khuwaar Aur Ruswa Nahi Ho Sakta Aur Wo Shaqs Izzat Nahi Paasakta Jise Tu Dushman Kahe, Aey Hamaare Rab! Tu (Badaa) Hi Barkat Waala Aur Buland o Baala Hai'. ⁷⁶⁵

اَللّٰهُمَّ اهْدِنِيْ فَيَمَنْ هَدَيْتَ وَعَافِنِيْ فَيَمَنْ عَافَيْتَ وَتَوَلَّيْنِيْ
فَيَمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فَيَمَّا اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ
اِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ وَاِنَّهُ لَا يَدُلُّ مِنْ وَّالَيْتَ وَلَا
يَعْرِضُ مِنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allahummahdinee Feeman Hadait wa A'afinee Feeman A'afait wa Tawallinee Feeman Tawallait wa Baariklee Feema A'atait wa Qeen Sharrama Qazait Innaka Taqzi walaa Yuqzaa A'alaik wa Innahu Laa Yazillu Ma'nwwa Alait walaa Ya'izzu Man A'adait Tabaarakta Rabbana wa Ta'alait

Tambihaat:

Dua e Qunoot witr mein hath uthane ke bare mein koi marfoo riwayat nahi hai albatta Musannaf ibne Abi Shaiba mein Baaz Sahaaba Ikraam ﷺ ke asaar milte hain. رَبَّنَا وَتَعَالَيْتَ (**Rabbana wa Ta'alait**) ke baad اِنَّا نَسْتَغْفِرُكَ وَنَتُوبُ اِلَيْكَ (**Nastaghfiruka wa Natoobu Ilaik**) ke alfaaz Rasool Allah ﷺ ki ahaadees mein maujood nahi hain. Balke ye dua mein izaafa hai. صَلَّى اللهُ عَلَى النَّبِيِّ **Sallallahu A'alan Nabi**: Abee bin Ka'ab ﷺ se saabit hai ke wo Umar ﷺ ke daur mein

⁷⁶¹ Bukhari: ar Raqaq 6464 – Muslim: Salatul Musafireen 782

⁷⁶² Bukhari: al Tahajjud 1152 – Muslim: al Siyaam 1159

⁷⁶³ Nisaa: Qiyaam ul Lail 1699, V3 P 235 – Ibne Majja: Aqaamatis Salah 1182) Ise Imam Ibne Turkamaani aur Imam Ibne al Skn ne Saheeh kaha

⁷⁶⁴ Musannaf ibne Abi Shaiba) Ise Imam Ibne Turkamaani aur Imam Hafiz Ibne Hajar ne Saheeh kaha

⁷⁶⁵ Abu Dawood: al Witr 1425 – Tirmizee: al Salah 463) Imam Tirmizee ne ise Hasan aur Imam Ibne Khuzaima (V2 P 151,152) ne Saheeh kaha

ramzan mein qiyam ul lail karte aur qunoot mein Nabi ﷺ par darood bhejte the. Is tarha Mua'az Ansaariؓ se bhi saabit hai. ⁷⁶⁶ lehaza aaqhir mein صَلَّى اللهُ عَلَى النَّبِيِّ **Sallallahu A'alan Nabi** padhna jaaez hai.

Qunoot e Naazela

Jang, Museebat aur Ghalba e Dushman ke waqt dua e qunoot padhni chaahiye. Ise Qunoot e Naazela kehte hain. Ameer ul Momineen Umar bin Khattabؓ fajr ki namaz mein (ruku ke baad) qunoot karte aur ye dua padhte the:

Aey Allah! Hamein aur Tamaam Momin Mardo'n, Momin Aurato'n, Musalman Mardo'n aur Musalman Aurato'n ko Baqshde aur Inke Dilo'n Mein Ulfat Daal de. Inki (Baahami) Islaah Farmaade. Apne Aur Inke Dushmano'n Ke Khilaaf Inki Madad Farma. Aey Allah! Kaafiro'n Ko Apni Rahmat Se Door Kar Jo Teri Raah Se Rokte, Tere Rasoolo'n Ko Jhutlaate Aur Tere Dosto'n Se Ladte Hain. Aey Allah! Inke Darmiyan Phoot Daal de Inke Qadm Dagmagaade Aur In Par Apna Wo Azaab Utaar Jise Tu Mujrim Qaum Se Nahee Taala Karta. ⁷⁶⁷

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ، وَالْمُسْلِمِينَ
وَالْمُسْلِمَاتِ ، وَأَلْفَ بَيْنَ قُلُوبِهِمْ ، وَأَصْلِحْ ذَاتَ بَيْنِهِمْ ،
وَانصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ ، اللَّهُمَّ الْعَنِ الْكَفَرَةَ أَهْلَ
الْكِتَابِ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَ يُكَذِّبُونَ رُسُلَكَ ،
وَيُقَاتِلُونَ أَوْلِيَاءَكَ ، اللَّهُمَّ خَالِفْ بَيْنَ كَلِمِهِمْ ، وَزَلِزِلْ
أَفْئَادَهُمْ ، وَأَنْزِلْ بِهِمْ بَأْسَكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ

Allahummagh Firlil Momineena wal Mominaat wal Muslimeena wal Muslimaat wa Allif baina Quloobihim wa Aslih Zaata Bainihim wansurhum A'ala A'aduvvika wa A'aduvvihim Allahummal A'an Kafarata Ahlil Kitaabillazina Yasuddna A'an Sabeelika wa Yukazziboona Rusulaka wa Yuqaatiloona Auliya-aka Allahumma Khaalif Baina Kalimatihim wa Zalzil Aqdaamahum wa Anzil Bihim Ba-sakallazi la tarudduhu A'anil Qaumil Mujrimeen

Rasool Allah ﷺ jab kisi par bad dua ya nek dua ka iraada farmate to aaqhiri rakat ke rukoo ke baad سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ **Same'e Allahu Liman Hameeda Rabbana Lakal Hamd** kehne ke baad dua farmate. ⁷⁶⁸

Rasool Allah ﷺ ne 1 maah tak 5 namazo'n mein ruku ke baad qunoot e nazela padhi aur Sahabaؓ Aap ke peeche amen kehte the. ⁷⁶⁹

⁷⁶⁶ Saheeh Ibne Khuzaima 1100

⁷⁶⁷ Baheqee V2 P 210,211) Aur Imam Baheqee ne Saheeh kaha

⁷⁶⁸ Bukhari: al Tafseer 4560 – Muslim: al Masaajid 675

⁷⁶⁹ Abu Dawood: al Witr 1443) Ise Imam Haakim, Imam Zahabi aur Imam Ibne Khuzaima ne Saheeh kaha

Qiyaam e Ramzan

Jisne Eman ke sath aur sawaab ki niyyat se ramzan ka qiyaam kiya Allah Ta'ala iske pichle tamaam gunah maaf farmadete hain. ⁷⁷⁰

Rasool Allah ﷺ ne 3 Raat Qiyaam e Ramzan Kiya:

Abu Zarؓ kehte hain ke ham ne Rasool Allahﷺ ke sath (Ramzan ul Mubaarak ke) roze rakhe, (shuroo mein) Aap ne hamare sath mahine mein se kuch bhi qiyaam na kiya yah'n tak ke 23 raat ko Aap ne tehaai raat tak qiyaam e ramzan kiya. Phir Aap ne 24 raat ko chhod kar 25 raat ko aadhi raat tak qiyaam kiya pas maine arz ki ke kitna accha ho ke agar Aap hamei'n baaqi raat bhi nafil padhate Aap ne farmaya: 'Jo shaqs imam ke sath qiyaam (ramzan) karta hai iske liye poori raat ka qiyaam likha jaata hai phir 26 raat ko chhod kar 27 shab ko apne ahle khaana aur apni aurato'n ko aur sab logo'n ko jama karke qiyaam kiya yaha'n tak ke hamei'n falah khatam hone ka dar hua. Abu Zarؓ se poocha gaya ke falah kiya hai? To aap ne jawaab diya Saher. ⁷⁷¹

Aapﷺ ne (3 raat ke qiyaam ke baad) farmaya: 'Main ne dekha ke tumhara ma'amool barabar qaaem hai. To mujhe khatra laahaq hua ke kahee'n tum par (ye namaz) farz na kardi jaae (is liye main ghar se nahee nikla) pas tum apne apne gharo'n mein (ramzan ki rato'n ka) qiyaam karo. Aadmi ki nafil namaz ghar mein afzal hoti hai.' ⁷⁷²

Rasool Allahﷺ (ne 3 shab qiyaam e ramzan karake) logo'n se farmaya: 'Tum apne gharo'n mein ramzan ki rato'n ka qiyaam karo. Gharo'n waghaira mein fardan fardan padhne ke mutalliq Imaam Zohri farmate hain ke Rasool Allahﷺ ki wafaat ke baad bhi yehi tareeqa jaari raha. Abu Bakar Siddiqؓ khilaafat aur Umar e Farooqؓ ibtedaai daur mein bhi isi par amal hota raha.'

Sayyadna Umar e Farooqؓ ne ba jamaat qiyam e ramzan (dobaara) shuroo karaaya magar ye bhi farmaya ke: 'Raat ka aaghri hissa (jis mein log so jaate hain) raat ke ibtedaai hisse se (jis mein log qiyam karte hain) behtar hai.' ⁷⁷³

Is Tareeqe par Sahaaba Ikraam ؓ aur inke baad saari ummat ka amal raha aur jis cheez ko Sahaaba Ikraam ؓ ki majmui taa'eed haasil ho jaae wo bidat nahi hua karti, nez ijmaa e ummat ki wajah se bhi ye bidat nahi hai, waise bhi Umar e Farooqؓ Khulafa e Rashideen ؓ mein se hain jin ki sunnat iqhteyaar karne ka hukam khud Nabi e Akramﷺ farma gae the. ⁷⁷⁴

Lehaaza jab kisi Khaleefa e Raashid ki sunnat ko deegar Sahaaba Ikraam ؓ qubool karlei'n to wo baaqi ummat ke liye hujjat ban jaati hai is lehaaz se bhi poore ramzan mein qiyaam ul lail ka ba jamaat ehtemaam bidat nahi hai. Dar asal Umar e Farooqؓ ne ise jo bidat kaha hai to is se muraad bidat ka laghw ma'ana hai. Lekin afsos ke baaz log apni bidat ko jaaez saabit karne ke liye Sahaaba Ikraam ؓ ke ko bhi bidati saabit karne par tule hue hain. ***Na'uzubillahi Min Tilka Khuraafaat*** - Allah Ham Sab Ko Hidaayat De. Ameen.

Qiyaam e Ramzan: Giyaarah (11) Rakat

Abu Salma ne Aishaؓ se poocha ke Ramzan ul Mubaarak mein Rasool Allahﷺ ki raat wali namaz kaisee thee? Siddiq Kubraؓ ne farmaya: Ramzan ho ya ghair ramzan Rasool Allahﷺ ki namaz (bil umoom) 11 rakat se ziyada nahee padhte the. ⁷⁷⁵

⁷⁷⁰ Bukhari: *Salatul Taraweeh* 2008 – Muslim: *Salatul Musafireen* 759

⁷⁷¹ Abu Dawood: *Abwaab Sahr Ramzan* 1375 – Tirmizee: *al Saum* 806 – *Nasai V3 P 83*) Ise Imam Ibne Hibban aur Imam Ibne Khuzaima ne Saheeh kaha

⁷⁷² Bukhari: *al Azan* 6113 – Muslim: *Salatul Musafireen* 781

⁷⁷³ Bukhari: *Salatul Taraaweeh* 2009,2010 – Muslim: *Salatul Musafireen*: 759

⁷⁷⁴ Abu Dawood: *As Sunnah* 4607 – Tirmizee: *al Ilm* 2686

⁷⁷⁵ Bukhari: *Salatul Taraweeh* 2013 – Muslim: *Salatul Musafireen* 738

Jabir bin Abdullah ؓ riwayat karte hain ke Rasool Allah ﷺ ne hamein 8 rakaat qiyaam ramazan padhai phir witar padhaye. ⁷⁷⁶

Saeb bin Yazeed se riwayat hai ke Umar Farooq ؓ Ubai bin Ka'ab aur Tameem Daarmi ؓ hukam diya ke logon ko 11 rakat qiyam e ramzan padhaien. ⁷⁷⁷

Saabit hua ke Umar Farooq ؓ madeene ke qurra (T: Plural of Qaari) ko 11 rakat padhane ka hukam diya tha.

Amir ul Momineen Umar bin Khattab, Ali bin Abi Taalib, Ubai bin Ka'ab aur Abdullah bin Masood ؓ se 20 rakat Qiyaam ul Lail ki tamaam riwayaat sanadan zaef hain.

Sahri Aur Namaz Fajr Ka Darmiyaani Waqfa:

Zaid bin Saabit ؓ riwayat hai ke: 'Inho'n ne Rasool Allah ﷺ sath sehri khi phir namaz fajr ke liye khade hogae (aur namaz padhi). Sehri se faraaghat aur namaz mein daqhil hone ka waqfa itna tha jitni der mein koi shaqs Quran Hakim ki 50 ya 60 ayatei'n padh leta hai.' ⁷⁷⁸

⁷⁷⁶ Ibne Khuzaima 1070 – Ibne Hibban 920 – Musnad Abu Ya'ala 1802)
Imam Ibne Hibban ne ise Saheeh kaha

⁷⁷⁷ Muta Imam Malik: al Salat Fee Ramzan V1 P115) Imam Zia al
Maqdisi aur Shaikh Albaani ne Saheeh kaha

⁷⁷⁸ Bukhari: Muwaqeat al Salah 575 – Muslim: al Siyaam 1097

Namaz e Juma

Juma Behtareen Din:

Rasool Allah ﷺ ne farmaya: ‘Behtareen din, jis par suraj tuloo hokar chamke, Juma ka din hai, isi din Aadam عليه السلام paida hue, isi din jannat mein daqhil kiye gae, isi din jannat se (zameen par) utaare gae aur qiyaamat bhi juma ke din qaem hogi.’⁷⁷⁹

Abu Lubaabaؓ se riwayat hai Nabi e Kareem ﷺ ne farmaya: ‘Juma ka din dino’n ka sardar hai, Allah ke nazdeek badaa din hai aur ye Allah ke nazdeek Eid uz Zuhaa aur Eid ul Fitr se bhi badaa hai, is mein 5 baatei’n hain:

1. Is mein Allah Ta’ala ne Aadam عليه السلام ko paida kiya.
2. Is mein Allah Ta’ala ne Aadam عليه السلام ko Zameen par utaara.
3. Is Din Aadam عليه السلام faut (T: passed away) hue.
4. Is mein 1 ghadi hai jo banda is ghadi mein Allah Ta’ala se sawaal karta hai wo isko de deta hai jab tak wo haraam cheez ka sawaal na kare.
5. Is din Qiyaamat qaem hogi, koi muqarrab farishta na asmaan mein, na zameen mein, na hawaa mein, na pahaad mein aur na dariya mein magar wo juma se darte hain.’⁷⁸⁰

Juma Ki Farziyyat:

Allah Ta’ala farmate hain:

‘Aey Ahle Eman! Jab Juma Ke Din Namaz (Juma) Ke liye Azaad Di Jaae To Allah Ke Zikar (Khutba aur Namaz) Ki Taraf Daudo Aur (Is Waqt) Karobaar Chhod Do. Agar Tum Samjho To Ye Tumhare Haq Mein Bahot Behtar Hai.’⁷⁸¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

Abu Al Ja’ad Zamriؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘Jo shaqs susti ki wajah se 3 Juma chhod de to Allah Ta’ala iske dil par mohar lagaadata hai.’⁷⁸²

Aap ﷺ ne farmaya: ‘Log juma chhodne se baaz aajaaei’n warna Allah Ta’ala inke dilo’n par mohar lagaa dega phir wo ghafil ho jaaenge.’⁷⁸³

Ibne Masudؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: ke mera dil chahta hai ke main kisi shaqs ko hukam du’n ke wo logo’n ko namaz padhae phir main in logo’n ke gharo’n ko jaladu’n jo bila uzr juma mein nahi aate.’⁷⁸⁴

Maloom hua ke juma ka chhodhna bahot bada gunah hai, is par shadeed waeed (T: warning) hai. Lehaaza har musalman par juma padhna farz hai. Is mein hargiz susti nahi karni chaahiyey. Jab Khateeb mimbar par cadhe, aur azaan ho jaae to saare karobaar haraam hojaate hain.

⁷⁷⁹ Muslim: al Juma 854

⁷⁸⁰ Ibne Majja: Iqamatis Salah 1084) Imam Buseeri ne Hasan kaha

⁷⁸¹ Al Juma 9

⁷⁸² Abu Dawood: al Salah 1052 – Tirmizee: 499) Ise Imam Haakim V1 P 280, Imam Ibne Khuzaima 1858, Imam Ibne Hibban 554 aur Imam Zahabi ne Saheeh kaha

⁷⁸³ Muslim: al Juma 825

⁷⁸⁴ Muslim: al Masaajid 605

Juma Ki Fazeelat:

Abdullah bin Umar ؓ farmate hain ke Rasool Allah ﷺ ne farmaya: ‘Jo shaqs juma ke din masjid mein haazir ho khamoshi aur sukoon ke sath khutba sune, kisi musalman ki garden na phalange, kisi ko takleef na de to ye amal is ke guzishta juma se lekar is juma tak aur 3 din mazeed is ke gunaho’n ka kaffara ban jaata hai, kyo’nke Allah Ta’ala ne farmaya ke har neki ke liye 10 gunaho’n ka sawaab hai.’ ⁷⁸⁵

Nabi e Rahmat ﷺ ne farmaya: ‘Jo shaqs juma ke roz khoob acchi tarha nahaae, aur paa piyaada (*T: by walk*) (masjid mein) jaae kisi sawaari par sawaar na ho, imam ke nazdeek ho kar dil jamai se khutba sune aur koi laghoo baat na kare to isko har qadam par 1 baras ke rozo’n ka aur iski rato’n ke qiyaam ka sawaab hoga.’ ⁷⁸⁶

Salman Faarsi ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘Jo shaqs juma ko nahaae aur jis qadr paaki haasil ho sake kare, (muchai’n katraae, naaqhun kataae, zer e naaf baal mondhe aur baghlo’n ke baal door kare waghaira) phir tel ya apne ghar se khushboo lagaae aur (juma ke liey) masjid ko jaae. (waha’n) 2 admiyo’n ke darmiyan raasta na banaae (balke jaha’n jaga mile baith jaae) phir apne muqaddar ki namaz padhe. Phir dauraan khutba khamosh rahe to iske guzishta juma se le ka rise juma tak ke gunah baqsh diey jaate hain.’ ⁷⁸⁷

Juma Mein Pehle Aane Walo’n Ka Sawaab:

Abu Huraira ؓ kehte hain ke Rasool Allah ﷺ ne farmaya: ‘Farishte juma ke din masjid ke darwaze par (sawaab likhne ke liey) thaherte hain aur sab se pehle aane wale ka naam likh lete hain phir iske baad aane wale ka (isi tarha nambarwaar likhte jaate hain) jo shaqs namaz uma ke liye awwal waqt masjid mein jaata hai isko itna sawaab milta hai jitna qurbaani ke liye ount bhejne waale ko sawaab mila hai. Phir jo baad mein aata hai isko itna sawaab milta hai jitna qurbaani ke liye gaae bhejne wale ko sawaab milta hai. Iske baad aane wale ko dumba (*T: sheep*) bhejne wale ke baraabar. Iske baad aane wale ko mughee aur iske baad aane wale ko andaa (*T: egg*) sadqa karne waale ki maanind ajar milta hai. Phir jab Imam, khutba den eke liye nikalta hai to farishte daftar (likhe hue auraaq) lapet lete hain aur khutba sunne lagte hain.’ ⁷⁸⁸

Juma Ke Din Qubooliyat Waali Ghadi:

Rasool Allah ﷺ ne farmaya: ‘Juma ke din 1 ghadi aisee hai ke jo musalman is ghadi mein Allah Ta’ala se bhalai ka sawaal kare to Allah Ta’al is ko qubool karta hai aur Aap ne hath se ishaara kiya ke ye waqt qaleel hota hai.’ ⁷⁸⁹

Abu Musa Asha’aree ؓ se riwayat hai Nabi e Rahmat ﷺ ne farmaya: ‘Juma ki qubooliyat ki ghadi imam ke (mimbar par) baithne se le kar namaz ke khatme tak hai.’ ⁷⁹⁰

Jaabir bin Abdullah ؓ kehte hain ke Rasool Allah ﷺ ne farmaya ke: ‘Is ghadi ko Asr ke baad talaash karo.’ ⁷⁹¹

Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘Is ghadi ko juma ke din asr se ghroob e aftaab tak talaash karo.’ ⁷⁹²

Juma Ke MutaFarriq Masaael:

- Rasool Allah ﷺ ne farmaya: ‘Ghulaam, Aurat, Bacche aur Beemar ke alaawa juma padhna har musalman par waajib hai.’ ⁷⁹³

⁷⁸⁵ Abu Dawood: al Salah 1113

⁷⁸⁶ Tirmizee: al Juma 492 – Abu Dawood: al Tahaara 345) Imam Ibne Hibban 559, Imam Haakim V1 P 281,282 aur Imam Haafiz Zahabi ne ise Saheeh kaha

⁷⁸⁷ Bukhari: al Juma 883

⁷⁸⁸ Bukhari: al Juma 929 – Muslim: al Juma 750

⁷⁸⁹ Bukhari: al Juma 935 – Muslim: al Juma 852

⁷⁹⁰ Muslim: 753

⁷⁹¹ Abu Dawood: 1048

⁷⁹² Tirmizee: 489

⁷⁹³ Abu Dawood: al Salah 1067) Imam Nawavi ne ise Saheeh kaha

- Abdullah bin Abbasؓ kehte hain: Masjid e Nabavi ke baad jo sab se pehla juma padha gaya wo behreen ke gaou'n jawaasi mein Abdul Qais ki masjid mein tha. ⁷⁹⁴

Is se saabit hua ke gaou'n mein bhi juma padhna zaroori hai agar log gaou'n mein juma nahi padheinge to gunahgaar ho'nge.

- Asad bin Zaraaraؓ ne '*Naqee al Khazmaat*' ke ilaaqa mein banu biyaaza ki basti '*Hazmul Nabiyeet*' (Jo Madeena se 1 meel ke faasla par thee) main juma qaaem kiya, inke sath 40 namaazi the. ⁷⁹⁵
- Abdullah bin Umarؓ ne Makka aur Madeena ke darmiyan basne waale logo'n ko juma padhte dekhte to eteraaz na karte. ⁷⁹⁶
- Hunain ke din barish ho rahi thee to Rasool Allah ﷺ ne muezzin ko hukam diya: 'Aap apni, apni qiyaam gaho'n mein namaz padhne ka elaan kardo aur wo juma ka din tha.' ⁷⁹⁷

Maloom hua ke barish ke roz juma ki namaz padhni waajib nahi. Yaani agar barish ke roz juma padh liya jaae to jaaez hai aur barish ke baais agar juma chhod kar zohar padh li jaae to juma chhodne ka gunah nahi hoga.

- Abu Hurairaؓ se riwayat hai ke Nabi e Akram ﷺ ne farmaya: 'Aaj ke din 2 eidai'n (Eid aur Juma) ekhatti hogai hain. Jo shaqs sirf eid padhna chaahe to ise wo kaafi hai, lekin ham (eid aur juma) dono'n padheinge.' ⁷⁹⁸
- Abdullah bin Zubairؓ ke zamaane mein juma ke din eid hui. To inho'n ne namaz eid padhai, juma na padhaya. Is waqea ki khabar Ibne Abbasؓ ko mili to inho'n ne farmaya: inka ye amal sunnat ke mutaabiq hai. ⁷⁹⁹
- Rasool Allah ﷺ ne farmaya: 'Agar gunjaesh ho to juma ke liye rozana istemaal hone wale kapdo'n ke alawa kapde banaao.' ⁸⁰⁰
- Sayyadna Anasؓ kehte hain ke Rasool Allah ﷺ ne shiddat ki sardi mein juma ki namaz sawere padhte the aur Shiddat ki garmi mein der se padhte the. ⁸⁰¹
- Nabi e Rahmat ﷺ ne farmaya: '(Imam ke sath) Jitni namaz paalo wo padho aur jo reh jaae ise poora karo' ⁸⁰²

Is Hadees ki ru se namaz juma ki doosri rakat ke sajda ya tasshahud ko paane wala (salam pherne ke baad uth kar) 2 rakatei'n hi padhega (4 nahi) kyou'nke is ki faut shuda namaz 2 rakatei'n hain 4 rakatei'n nahi.

Dauran e Khutba 2 Rakatei'n Padhkar Baitho:

Rasool Allah ﷺ juma ka khutba irshad farma rahe the ke Saleek Ghatfaaniؓ masjid mein aae aur 2 rakatei'n padhe baghair baith gae. Nabi e Rahmat ﷺ ne poocha: kya tum ne 2 rakatei'n padhi hain?

Inho'n ne arz ki: Nahi Ya Rasool Allah!

Aap ﷺ ne hukam diya: 'Khade ho jaae aur 2 rakatei'n padh kar baitho.'

⁷⁹⁴ Bukhari: al Juma 892

⁷⁹⁵ Abu Dawood: al Juma 1.69) Imam Haakim V1 P 281, Imam Ibne Khuzaima 1724 aur Haafiz Zahabi ne ise Saheeh kaha

⁷⁹⁶ Musannaf Abdur Razzaq V3 P170) Imam Hafiz ibne Hajar ne ise Saheeh kaha

⁷⁹⁷ Abu Dawood: al Salah 1057,1059) Ise Imam Haakim V1 P293, Imam Ibne Khuzaima (1863) Imam Ibne Hibban (439,440) aur Imam Zahabi ne Saheeh kaha

⁷⁹⁸ Abu Dawood: al Salah 1073) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

⁷⁹⁹ Nasaai: Salat al Eidain 1592 – Abu Dawood: 1071) Imam Ibne Khuzaima ne ise Saheeh kaha

⁸⁰⁰ Ibne Majja: Laa Iqaamatis Salah 1096 – Abu Dawood: 178) Imam Ibne Hibban aur Imam Ibne Khuzaima (1765) ne ise Saheeh kaha

⁸⁰¹ Bukhari: al Juma 906

⁸⁰² Muslim: al Masajid 602

Phir Aap ﷺ ne (saari ummat ke liey) hukam de diya: ‘Jab tum mein se koi aise waqt masjid mein aae ke imam khutba (juma) de raha ho to ise 2 muqhtasar si rakatei’n padh leni chaahiye.’⁸⁰³

Maloom hua Imam khutba mein muqtadi se kalam kar sakta hai aur isko koi hukam bhi de sakta hai.

Juma Se Pehle Nawaafil Ki Ta’adaad Muqarrar Nahi:

Abu Hurairaؓ se riwayat hai Rasool Allah ﷺ ne farmaya ke: ‘Jis ne ghusl kiya, Juma mein aaya jitni taqdeer mein thee namaz padhi khutba se faarigh hone tak chup rahaa phir imam ke sath namaz pdhi iske juma se guzishta juma tak aur 3 din ke aur gunah maaf hogae aur jo kankariyo’n se khele is ne fuzool kaam kiya.’⁸⁰⁴

Is riwayat se ye bhi maloom hua ke juma se pehle rakatei’n muqarrar nahi hain balke Imam ke khutba shuroo karne se pehle jis qadar ho sake nawaafil adaa karta rahe, magar 2 rakat zaroori hain.

Gardanei’n Na Phalango:

Abdullah bin Basarؓ se riwayat hai ke juma ke din Rasool Allah ﷺ jab khutba de rahe the ke 1 shaqs logo’n ki gardanei’n phalangta hua aane lagaa Aap ne ye dekh kar farmaya: ‘Baith Jaao! Tumne (logo’n ko) ezaa di aur der lagaai.’⁸⁰⁵

Maloom hua ke namaz juma ke liye aane walo’n ko chaahiye inhei’n jahaa’n jagaa mile wahei’n baith jaaei’n.

Khutba Juma Ke Masaael:

Rasool Allah ﷺ 2 khutbe irshad farmate, inke darmiyan baithte.⁸⁰⁶

Rasool Allah ﷺ khutba mein Quran e Majeed padhte aur logo’n ko naseehat karte.⁸⁰⁷

Aap ﷺ ki namaz bhi ausat darje (T: medium) aur khutba bhi ausat darje ka hota tha.⁸⁰⁸

Aap ﷺ ne farmaya: ‘Aadmi ki lambi ki lambi namaz aur muqhtasar khutba iski danaai ki alaamat hai, pas namaz taweel karo aur khutba muqhtasar karo aur baaz bayaan jaadu hote hain.’⁸⁰⁹

Nabi e Kareem ﷺ khuba Juma mein *Surah Qaaf* ki tilaawat farmate the.⁸¹⁰

Abu Hurairaؓ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: ‘Juma ke khutba mein jab to apne paas baithne wale ko (Izaara Nasehat) (T: advise) kahe ‘*Chupp Raho*’ to bilaa shuba tune bhi laghoo (T: *bekaar*) kaam kiya.’⁸¹¹

Is se saabit hua ke dauraan e khutba (samaeen ko aapas mein) kisi qisam ki baat karna jaaez nahi hai. Badi khamoshee se khutba sunna chaahiye. Albatta khateeb aur muqtadee zaroorat ke waqt ek doosre se muqhatib ho sakte hain.

Abdullah bin Umarؓ kehte hain Rasool Allah ﷺ ne farmaya: Jise juma ke waqt oungh aae wo apni jagah badal le.⁸¹²

Ibne Umarؓ kehte hain ke Rasool Allah ﷺ ne mana farmaya ke aadmi apne bhaai ko utha kar iski jagah par baithe. Na’afe se poocha gaya kya sirf juma mein mana hai? Farmane lage juma mein aur iske alaawa bhi.⁸¹³

⁸⁰³ Bukahri: al Juma 930,1166 – Muslim: al Juma 875

⁸⁰⁴ Muslim: al Juma 857

⁸⁰⁵ Abu Dawood: al Salah 1118) Imam Haakim V1 P 288, Imam Ibne Khuzaima (1816), Imam Ibne Hibban (872) aur Imam Zahabi ne ise Saheeh kaha

⁸⁰⁶ Bukahri: al Juma 928 – Muslim: 821

⁸⁰⁷ Muslim: 862

⁸⁰⁸ Muslim: al Juma 866

⁸⁰⁹ Muslim: al Juma 969

⁸¹⁰ Muslim: 872

⁸¹¹ Bukahri: al Juma 934 – Muslim: al Juma 851

⁸¹² Tirmizee: al Juma 526) Imam Tirmizee nse Hasan Saheeh kaha

⁸¹³ Bukahri: al Juma 911 – Muslim: 217

Ammara bin Ruwaiba ؓ basher bin marwaan ko juma ke din member par dono'n hath uthaa-te hue dekha to farmaya: Allah Ta'ala in dono'n hatho'n ko halaak kare. Nabi e Akram ؐ khutba mein sirf 1 hath ki shaadat waali ungli se ishaara karte the. ⁸¹⁴

Nabi e Rahmat ؐ ne khade hokar khutba diya aur Aap ke hath mein A'asaa ya kamaan thee. ⁸¹⁵

Abu Barda ؓ se riwayat hai ke 1 dafa Rasool Allah ؐ hamei'n khutba de rahe the ke Hasan aur Husain ؓ (aur wo surqh qamees pehne hue the, wo mushkil se chal rahe the) Rasool Allah ؐ mimbar par se utre inhei'n uthaaya aur apne saamne bithaya phir farmaya ke *إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ* 'Allah Ta'ala ne sach kaha 'Beshak Tumhaara Maal aur Tumhari Aulad Aazmaesh Hain' main ne in dono'n baccho'n ko dekha jo mushkil se chal rahe the pas mujhse sabar na hua hatta ke main ne apna kalam munqate (T: discontinued) kiya aur inhei'n uthaaya.' ⁸¹⁶

Maloom humaa Imaam apna khutba chhod kar kisi zaroorat ko poora karsakta hai.

Nabi e Rahmat ؐ ne dauraan e khutba goat maar kar baithne se mana farmaya: ⁸¹⁷

Goat maarna is tarha baithne ko kehte hain ke hath ya kapde ke sath rano'n ko peth se milaa kar baithe'n. Is tarha baithne se umooman neend ajaati hai phir aadmi khutba nahi sun sakta. Alaawa azeei'n is haalat mein aadmi askar gir padta hai. Nez sharam gaah ke be-hijaab hone ka imkaan hota hai.

Jaabir ؓ se riwayat hai ke Rasool Allah ؐ khade hokar khutba dete aur 2 khutbo'n ke darmiyan baith-te. Jo shaqs ye kahe ke Aap baith kar khutba dete the is ne ghalat bayaani ki. ⁸¹⁸

Ka'ab bin Ujrah ؓ se riwayat hai ke wo masjid mein daqhil hue aur Abdur Rahman bin Ummul Hakam baithe hue khutba de rahe the. Ka'ab ؓ ne kaha: is khabees ki taraf dekho, baithe hue khutba deta hai. Halaa'nke Allah Ta'ala farmata hai:

'Aur Jab Ye Log Koi Sauda Bikta Dekhte Hain Ya Koi Tamaasha Dekhte Hain To Iski Taraf Bhaag Uth-Te Hain Aur Aap Ko (Khutbe Mein) Khadaa Hi Chhod Dete Hain.' ⁸¹⁹

وَإِذَا رَأَوْا تِجَارَةً أَوْ هَؤُلَاءِ انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

Maloom hua ke baith kar juma ka khutba dena khilaf e sunnat hai. Kyou'nke Sahaabi ؓ ne ayaat se Aap ke khutba mein khade hone par istedlaal kiya.

Rasool Allah ؐ ne khutba diya. Aap ke sar par siyah rang ka A'amaama tha. Iske do'no sire aap ne kandho'n ke damiyan chhode hue the. ⁸²⁰

Rasool Allah ؐ ne Juma ke din masjid mein namaz juma se pehel halqa banaane se mana farmaya. ⁸²¹

Lehaaza jo ulama azaan aur 2 khutbo'n se pehle taqreer karte hain inhei'n is amal ko tark kardena chaahiyey.

Sayyadna Jaabir ؓ kehte hain ke jab Rasool Allah ؐ khutba irshad farmate to Aap ko ankhei'n surqh ho jaatei'n, awaaz buland hoti aur josh mein aajaate the. Goya ke Aap hamei'n kisi aise lashkar se daraa rahe hain jo subha

⁸¹⁴ Muslim: al Juma 874

⁸¹⁵ Abu Dawood: al Salah 1096) Imam Ibne Khuzaima ne ise Saheeh kaha

⁸¹⁶ Tirmizee: al Munaaqib 3774

⁸¹⁷ Tirmizee: al Juma 514) Imam Tirmizee ne ise Hasan kaha

⁸¹⁸ Muslim: al Juma 862

⁸¹⁹ Muslim: al Juma 864

⁸²⁰ Muslim: al Hajj 1359

⁸²¹ Abu Dawood: al Salah 1079 – Tirmizee: al Salah 322) Imam Tirmizee ne Hasan, Imam Ibne Khuzaima ne ise Saheeh kaha

ya shaam ham par hamla karne wala hai aur farmate ke: ‘Main aur qiyaamat saath saath is tarha bheje gae hain.’
Aap apni shaadat ki ungli aur darmiyani ungli ko milaate. ⁸²²

Zohar Ehteyaati Ki Bidat:

Baaz log namaz e juma ke alaawa ‘Zohar Ehteyaati’ padhte aur iska fatwa bhi dete hain, halaa’nke Rasool Allah ﷺ ki zaat e paak aur Aap ke be-shumaar Sahaaba Ikraam رضى الله عنه se juma ke baad namaz zohar ka padhna kahei’n saabit nahi. Ham hairaan hain ke namaz e juma adaa karlene ke baad (ehtiyaatan) zohar ke farz padhne wale aur padhne ka hukam dene wale Allah Ta’ala ko kya jawaab dei’nge? Muaaz Allah, kya Rasool Allah ﷺ ke baad zohar padhna aur logo’n ko bataana bhool gae the jo baad mein aane wale logo’n ne ejaad karke takmeel e deen ki hai? Ehtiyaati padhne walo! Allah se daro aur Rasool Allah ﷺ se aage na badho. Nabi e Akram ﷺ ki awaaz se apni awaaz oonchee na karo.

(Mahez) Juma Ke Din Roza Rakhna:

Nabi e Akram ﷺ ne juma ke din roza ke liye aur juma ki shab (jumeraat aur juma ki darmiyani raat) ko ibaadat ke liye khaas karne se mana farmaya. ⁸²³

Juma Ke din Darood Shareef Ki Kasrat:

Aap ﷺ ne farmaya: Juma ke din mujh par bakasrat darood bhejo tumhara darood mujhe paho’nchaya jaata hai. ⁸²⁴

Juma Ki Azaan:

Saaeb bin Yazeed رضى الله عنه se riwayat hai ke Rasool Allah ﷺ, Abu Bakr رضى الله عنه Umar رضى الله عنه ke zamaane mein juma ki azaan is waqt hoti thee jab imam khutba ke liye mimbar par baith-ta. Jab Usmaan رضى الله عنه khaleefa bane aur log ziyaada hogae to Zora (jagah) par 1 aur azaan di jaane lagee. (Zora, Madeena ke bazaar mein 1 maqaam hai). ⁸²⁵

Juma ke din pehli azaan ka pas manzar ye hai ke ahed e nabuwwat mein madeena munawwara aur iski abaadi ka hajam (T: Size) nisbatan muqhtasar tha, logo’n ko asaani se azaan ka ilm ho jaata tha, ahed e Usmaani mein jab abaadi ziyada ho gai to tamaam log azan ki awaz nahi sun paate the jis ka laazmi nateeja ye nikla ke gunago’n masrufiyaat ka shikaar, kai log masjid mein bar waqt paho’nchne se qaasir ho gae iska intezaami hal ye nikaala gaya ke pehle masjid se baahar bazaar ke andar Zora ke maqaam par azaan di jaati, is se kuch hi der baad Masjid e Nabawi mein (doosri) azaan hojaati. Usman رضى الله عنه ka ye iqdaam bidat nahi hai, kyou’nke Usman رضى الله عنه Khulfa e Rashideen mein se hain, inke daur mein Madeena Munawwara mein jab pehli dafa is azaan ki zaroorat mehsoos ki gai to inho’n ne ise sharai hukam ke taur par nahi, mahez intezaami hal ke taur par jaari kiya tha, jise baaqi Sahaaba Ikraam رضى الله عنه ki khamosh taeed haasil thee aur zahir hai ke jis cheez par Sahaaba Ikraam رضى الله عنه ka umoomi ittefaaq ho jaae wo bidat nahi hua karti.

Masjid ke andar imam ke khutba se pehle sirf 1 azaan hai. Masjid mein di jaane wali 2 azaano’n ka sabot Usmaan رضى الله عنه ke daur se bhi nahi milta. Lehaaza is se ijtenaab karna chaahiyey.

⁸²² Muslim: al Juma 867

⁸²³ Muslim: al Siyaam 1144

⁸²⁴ Abu Dawood: al Salah 1047) Imam Haakim aur Imam Zahabi ne ise Saheeh kaha

⁸²⁵ Bukahri: al Juma 912

Namaaz e Eidain

Anasؓ se riwayat hai ke Rasool Allahﷺ jab madeena munawwara tashreef laae to saal mein 2 din muqarrar the jin mein log khelte aur khushiya'n manaate the. Aap ne in se poocha ke ye 2 din kaise hain? Inho'n ne kaha ke zamaana e jahiliyyat se ham in mein khelte chale aarahe hain, Aapؐ ne farmaya: 'Allah Ta'ala ne tumko in ke badle mein 2 behtar din ataa farmaae hain wo Eid ul Fitr aur Eid ul Zuha ke din hain.' ⁸²⁶

Nabeesha al Zahliؓ se riwaayat hai Rasool Allahﷺ ne farmaya: 'Ayyam e Tashreeq, Yaani 11, 12 aur 13 zul hajja khaane peene aur Allah Ta'ala ke zikar ke din hain.' ⁸²⁷

Maloom hua ke Eid ul Zoha aur ayyam e tashreeq ke dino'n mein khane peene mein wusa'at karna mubaah khel kood mein koi harj nahi.

Aisha Siddiqahؓ ke paas bacchiya'n daff bajaa kar jang ba'as ka qissa jo ansaar ne ashaar mein likha tha (jang ba'as, aous aur khazraj ke darmiyan kufr mein hui thee) gaa rahi theei'n. (T: aous & khazraj were 2 tribes in madeena). Abu Bakr Siddiqؓ ne inhei'n mana kiya. Nabi e Rahmatﷺ ne farmaya: 'Aey Abu Bakr! Inhei'n kuch na kaho be shak aaj eid ka din hai. Bilaa Shubaa har qaum ki 1 eid hoti hai aur aaj hamaari eid hai.' ⁸²⁸

Is hadees se maloom hua ke agar padhne wali choti bacchiya'n ho'n, alaaf mausiqee mein se sirf daf (ya is se kam tar koi alaa) ho nez asha'ar khilaaf e shariat na ho'n aur eid ka mauqa ho to aise ashaar padhne ya sunne mein koi harj nahi hai lekin mafaad parast gawayyo'n ne is hadees shareef se apna allu sheedha karne mein koi kasar nahi utha rakhi chunaache inho'n ne bacchiyo'n se har umar ki peshawar glukaara saabit kardi (T: *professional singer*), daff se jumla alaaf mausiqee jaaez qaraar diey, acche asha'ar se gano'n ka jawaaz kasheed kiya aur eid ke din se 'ruh ki ghizaaiyat' dhoond nikaali aur ye na socha ke Allah Khaaliq o Maalik hai isne apne bando'n ke liye jawaaz ki jo had chhahi muqarrar kardi aur is se tajaawuz ko haraam kardiya.

Masaael O Ehkaam:

Sayyadna Aliؓ farmate hain: 'Juma, A'arfa, Qurbaani aur Eid ul Fitr ke din ghushl karna chaahiye.' ⁸²⁹

Abdullah bin Umarؓ eid ke din eidgaah ki taraf nikalne se pehle ghushl kiya karte the. ⁸³⁰

Imam Nawawiؒ farmate hain ke eid ke din ghushl ke masle mein Ibne Umarؓ ke asar se istedlaal aur juma ke ghushl par qiyaas kiya gaya hai.

Rasool Allahﷺ ne hukam diya ke eid ul fitr ki namaz ke liye ghar se nikalne se pehle sadqa fitr adaa kiya jaae. ⁸³¹

Eidgaah mein paho'nch kar sadqatul fitr adaa karna saheeh nahi hai, balke ise namaz e eid ke liye nikalne se pehle adaa karna chaahiye.

Jaabir bin Abdullahؓ ne farmaya: 'Main ne Rasool Allahﷺ ke sath eid ki namaz padhee Aap ne baghair aur takbeer ke khutba se pehle namaz padhai.' ⁸³²

Jaabir bin Abdullah Al Ansaariؓ riwayat karte hain ke namaz eid ke liye azaan hai na takbeer pukaarna hai na koi aur awaaz. ⁸³³

⁸²⁶ Abu Dawood: al Salah 1134

⁸²⁷ Muslim: al Siyaam 1141

⁸²⁸ Bukhari: al Eidain 952 – Muslim: 892

⁸²⁹ Baheqhee V3 P278) iski sanad Saheeh hai

⁸³⁰ Muta Imam Maalik: al Eidain V1 P177) Iski sanad Saheeh al Asaaneed hai

⁸³¹ Bukhari: al Zakat 1503 – Muslim: al Zakat 986

⁸³² Muslim: 885

⁸³³ Bukhari: 960 – Muslim: Salat ul Eidain 886

Ibne Abbasؓ riwayat karte hain ke Aapﷺ ne eidgaah mein siwaae eid ki 2 rakato'n ke na pehle nafil padhe na baad mein. ⁸³⁴

Nabi e Rahmatﷺ Eid ul Fitr mein kuch khaa kar namaz ko nikalte. Aur Eid ul Zoha mein namaz padh kar khaate. ⁸³⁵

Rasool Allahﷺ Eid ul Fitr ke roz taaq (T: Odd numbers) khajurei'n khaa kar eidgaah jaaya karte the. ⁸³⁶

Anas bin Maalikؓ shaher jaa kar eid ki namaz ba jamaat adaa na kar sakte to apne ghulaamo'n aur baccho'n ko jama karte aur apne ghulaam Abdullah bin Abi Utaiba ko shahar walo'n ki namaz ki tarha namaz padhane ka hukam dete. ⁸³⁷

Rasool Allahﷺ ke paas 1 sawaar aaya is ne gawaahi di ke inho'n ne kal chand dekha tha to Aap ne hamei'n roza iftaar karne ka hukam diya (T: to break fast) aur doosre din Eid ki namaz padhi, kyou'nke rawiyat hilaal ki khabar itne der mein paho'nchi ke namaz eid ka waqt nikal chukka tha. ⁸³⁸

Is hadees mein is baat ki daleel hai ke agar kisi uzar ki binaa par namaz eid faut ho jaae to wo agle din eid ki namaz ke liye niklei'n.

Aishaؓ ne farmaya ke eid ke din saudaan dhalo'n aur nezo'n se khelte the, Rasool Allahﷺ mujhe se poocha ke kya tum ise dekhna chhahti ho main ne kaha haa'n! mujhe Aap ne apne peeche khada karliya aur main in habsheeyo'n ka tamaasha dekh rahi thee jo eid ke din masjid mein jangi khelo'n ka muzaahera kar rahe the'. ⁸³⁹

Abdullah bin Basrؓ Eid ul Fitr ke roz namaz ke liye gae. Imam ne namaz mein taqhair kardi to wo farmane lage: 'Rasool Allahﷺ ke zamaane mein ham is waqt namaz se farigh ho chuke hote the, raawi kehta hai ke ye chaasht ka waqt tha.' ⁸⁴⁰

Jabir bin Abdullahؓ kehte hain ke: 'Nabi e Kareemﷺ ne eid ke din eidgah aane jaane ka raasta tabdeel farmaya karte the.' ⁸⁴¹

Eidgaah Mein Auratei'n:

Umme A'atiyaؓ kehti hain hamein'n hukam diya gaya ke ham (sab aurato'n ko hatta ke) haiz (T: women in their mesutartal period) waliyo'n aur parda waliyo'n ko (bhi) dono'n eido'n mein (gharo'n se nikaalei'n) taakey wo (sab) musalmano'n ki jamat (namaz) aur inki dua mein haazir ho'n. Aur farmaya Haiz waliya'n jaae namaaz se alag rahei'n. (yaani wo namaz na padhei'n) lekin musalmano'n ki duao'n aur takbeero'n mein shamil rahei'n. Taake Allah ki rahmat aur baqshish se hissa paei'n. 1 aurat ne arz kiya ke agar ham mein se kisi ke paas chaadar na ho (to phir wo kaise eidgaah mein jaae?) farmaya: 'Isko iski saath wali aurat chaadar udhaa de.' (Yaani kisi doosri aurat se chaadar a'aariyatan le kar chale) ⁸⁴²

Rasool Allahﷺ eidgaah ki taraf jaate. Aap ki eidgah Masjid e Nabawi se hazaar Zara'a ke faasle per thee. Ye eidgaah al Baqee ki taraf thee. ⁸⁴³

⁸³⁴ Bukhari: al Eidain 964 – Muslim: Salatul Musafireen 884

⁸³⁵ Tirmizee: al Juma 542 – Ibne Majja: al Siyaam 1756 – Ibne Hibban (593) – Ibne Khuzaima (1426) – Ibne al Qataan – Haakim (v1 P294)). Aur Hafiz Zahabi ne ise Saheeh kaha

⁸³⁶ Bukhari: al Eidain 953

⁸³⁷ Bukhari: al Edain V3 P305

⁸³⁸ Abu Dawood: al Salah 1157) Imam Ibne Hazam aur Imam Baheghee ne ise Saheeh kaha

⁸³⁹ Bukhari: al Salah 454 – Muslim: al Eidain 892

⁸⁴⁰ Abu Dawood: al Salah 1135) Ise Imam Maalik aur Imam Zahabi ne Saheeh kaha

⁸⁴¹ Bukhari: al Eidain 986

⁸⁴² Bukhari: Salah 351 – Muslim: Salatul Eidain 890

⁸⁴³ Bukhari [Ma'a al Fatha] V2 P465] Hadees 976 Kitatul Eidain

Takbeerat e Eid:

Haafiz ibne Hajar ؒ takbeerat ke padhne ke bare mein farmate hain: ‘Rasool Allah ﷺ is bare mein koi hadees saabit nahi. Sahaaba ؓ se jo saheeh tareen riwaayat marwee hai, wo Sayyadna Ali ؓ ka qaul hai.’

Sayyadna Ali ؓ A’arfa ke din (9 zil hajja) ki fajar se lekar (13 zil hijja) ki Asr tak takbeerat kehte. ⁸⁴⁴

Abdullah bin Umar ؓ Eid ul fitr ke din ghar se eidgaah tak takbeerat kehte. ⁸⁴⁵

Imam Zohri kehte hain ke log eid ke din apne gharo’n se eidgah tak takbeerat kehte, phir imam ke sath takbeerat kehte. ⁸⁴⁶

Abdullah bin Abbas ؓ ne zil hijja ko namaz e Fajr se lekar 13 zil hijja namaz e Asr tak in alfaz mein takbeerat kehte:

- Allah Sabse Badaa Hai, Allah Sabse Badaa Hai, Bahot Badaa, Allah Sabse Badaa Hai Aur Sabse Ziyaada Saaheb e Jalaal Hai, Allah Sabse Badaa Hai, Allah Hi Ke liye Saari Ta’areef Hai. ⁸⁴⁷

اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ كَبِيرًا اللَّهُ أَكْبَرُ وَأَجَلُّ اللَّهُ أَكْبَرُ
وَلِلَّهِ الْحَمْدُ

Allahu Akbar Kabeera, Allahu Akbar Kabeera, Allahu Akbar wa Ajallallahu Akbar wa Lillahil Hamd

Salman ؓ takbeerat kehte:

Allahu Akbar, Allahu Akbar, Allahu Akbar Kabeera ⁸⁴⁸

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ كَبِيرًا

Hafiz ibne Hajar Kehte hain ke is bare mein Saheeh tareen qaul Salman ؓ ka hai.

Tambee: Rasool Allah ﷺ se alfaaz takbeerat ki saraahat darequtni mein you’n aai hai:

Allahu Akbar, Allahu Akbar, Laailaaha Illahu wallahu Akbar, Allahu Akbar wa Lillahil Hamd.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ
الْحَمْدُ

Is hadees ko Imam Zahabi ne shaqt zaeef balke mauzoo (man ghadat) kaha hai. Lehaza in alfaaz ko Aap ki taraf mansoob karna jaaez nahi hai.

Namaz e Eid Ka Tareeqa:

Rasool Allah ﷺ Eid ul Fitr aur Eid ul Zuha ke din eidgah jaate, sab se pehle namaz padhte, phir khutba dete jabke log safo’n mein baithe rehte. Khutba mein logo’n ko naseehat aur wassiyat karte aur hukam dete phir wapas laut-te. ⁸⁴⁹

Aisha ؓ se riwayat hai beshak Rasool Allah ﷺ Eid ul Fitr aur Eid ul Zoha ki namaz ki awwal rakat mein 7 takbeerat kehte aur doosri rakat mein 5 takbeerat kehte. ⁸⁵⁰

⁸⁴⁴ Baheqhee: V3 P279) Imam Haakim aur Imam Zahabi ne ise Saheeh kaha

⁸⁴⁵ Baheqhee V3 P 279) Imam Baheqhee farmate hain ke hadees Ibne Umar ؓ mauqoofan mehfooz hai

⁸⁴⁶ Musannaf Ibne Abi Shaiba V1 P489

⁸⁴⁷ Ibne abi Shaiba: V1 P489, 490) Ise Imam Haakim (V1 P299) aur Imam Zahabi ne Saheeh kaha

⁸⁴⁸ Baheqhee V3 P316

⁸⁴⁹ Bukhari: al Eidain 956 – Muslim: Salat ul Eidain 889

⁸⁵⁰ Abu Dawood: al Juma 1149 – Tirmizee: 536) Ise Imam Ahmad aur Imam Ali bin Madeeni ne Saheeh kaha

Har takbeer par rafa yadain karei'n aur har takbeer ke baad hath bandhei'n. Imaam ounchee awaaz se aur muqtadee aahista **Alhamd** Shareef padhei'n, phir Imam ounchee awaaz se qira-at padhe, aur muqtadee chup chaap sunei'n.

Imam Baheqheeؓ ne namaz e eidain ki zaaed takbeerat mein rafa yadain karne par jis hadees se istedlaal kiya hai is mein Abdullah bin Umarؓ kehte hain ke Rasool Allahﷺ har is takbeer mein haath uthaate jo rukoo mein jaane se pehle kehte, yaha'n tak ke Aap ki namaz mukammil hojaati. ⁸⁵¹

Rasool Allahﷺ Abu Bakr, Umar, aur Usmanؓ pehle namaz padhte phir khutba dete. ⁸⁵²

Eidain ka khutba mimbar par na padhei'n. Abu Saeed Khudriؓ ki hadees se maloom hota hai ke eidgaah mein mimbar ka ehtemam Marwaan bin Hakam ke ahed mein kiya gaya. ⁸⁵³

Ek shaqs ne Marwaan ke is fa'al par eteraaz karte hue kaha: 'Tum nee id ke roz mimbar laakar sunnat ki muqhalifat ki kyou'nke is roz ise nahi laaya jaata tha, aur tum ne khutba ko namaz se pehle padh kar (sunnat ki muqhalifat ki).' ⁸⁵⁴

Eid ul Zuha Ke Din Eid Padh Kar Qurbaani Karni Chaahiyey:

Baraa bin A'azibؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: 'Jis shaqs ne namaz ke baad qurbaani ki iski qurbani ho gai aur isne musalmano'n ke tareeqa ko apnaliya aur jis ne namaz se pehle qurbani ki iski qurbani nahi hogi wo mahez gosht ki 1 bakri hai jo isne apne ghar walo'n ke liye zubah ki hai.' ⁸⁵⁵

Aapﷺ ne farmaya: 'Jis shaqs ne namaz e eid se pehle qurbani ki wo namaz ke baad doosri qurbaani kare.' ⁸⁵⁶

⁸⁵¹ Abu Dawood: al Salah 722 – Masnad Ahmad (V2 P 133,134,6175 – Dare Qutnee V1 P 289) Ibne Al Jaarood ne ise Saheeh kaha

⁸⁵² Bukhari: al Eidain 884

⁸⁵³ Bukhari: al Eidain 956 – Muslim: Salat ul Eidain: 889

⁸⁵⁴ Abu Dawood: al Salah 1140 – Ibne Majja: Iqaamatis Salah 1275

⁸⁵⁵ Bukhari: al Eidain 965 – Muslim: al Zuha 1961

⁸⁵⁶ Bukhari: al Eidain 985 – Muslim: al Zuha 1960

Namaz e Safar

Safar mein Zohar, A'sr aur Isha ki 4-4-4 farz rakato'n ko 2-2-2 padhna *Qasr* (kam karna) kehlaata hai.

Fajar aur Maghrib mein *Qasr* nahi hai. Jo shaqs safar ke iraade se apne ghar se chale aur gaou'n ya saher ki abaadi se nikal jaae to wo azroo e shariat musaafir hai. Aur apni farz namaz mein *Qasar* kar sakta hai.

Safar Ki Musaafat:

Rasool Allah ﷺ jab 3 meel ya 3 farsang ki musaafat par nikalte to namaz 2 rakatei'n padhte. ⁸⁵⁷

Is hadees mein raavi (T: narrator) hadees ne poori emandaari se kaam lete hue 3 meel ya 3 farsang kaha hai. Ya'ani raavi ko shaik hai ke Aap ﷺ 3 meel ki masaafat (T: distance) par *Qasar* karte the ya 3 farsang (9 meel) par. Pas musafir ko chaahiyey ke apne shaher ki hudood se nikalne ke baad agar manzil maqsood 9 meel ya is se ziyada musaafat par waqe ho to musaafir *Qasar* kar sakta hai.

Anasؓ se riwayat hai: Rasool Allah ﷺ ne madeena mein zohar ki namaz 4 rakatei'n padhei'n aur zul haleefa mein Asr ki namaz 2 rakatei'n padhei'n. ⁸⁵⁸

Zul Haleefa ek maqaam ka naam hai jo madeena munawwara se 6 meel ke faasle par hai. Nabi e Rahmat ﷺ jab makka ke liye rawana hue to zul haleefa paho'nch kar namaz e Asr ka waqt ho gaya. Pas Aap ne waha'n Asr mein *Qasar* karli.

Musafir Baghair Khauf Ke Qasar Kare:

Ya'ala bin Umaiyya se riwayat hai ke main ne Umarؓ se poocha ke Allah Ta'ala to farmata hai:

'Aur Jab Tum Safar Mein Ho Aur Agar Tumhei'n Kuffar Se Khauf Ho To Namaz Qasar Karlo Tum Par Koi Gunah Nahi.' ⁸⁵⁹

وَإِذَا ضَرَرْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا
مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا

Aaj ham aman mein hain namaz *Qasar* kyou'n karei'n? Umarؓ ne farmaya: ke mujhe bhi yehi ta'ajjub hua jaise tumhei'n ta'ajub hua to main ne Rasool Allah ﷺ se poocha to Aap ne farmaya ke '(Aman ki haalat mein *Qasar* ki ijaazat dena) Allah ka ehsaan hai ise qubool karo.' ⁸⁶⁰

Haaresa bin Wahabؓ kehte hain ke Nabi e Kareem ﷺ ne hamei'n mina mien *Qasar* namaz padhai halaa'nke ham ta'adaad mein ziyada aur halat e aman mein the. ⁸⁶¹

Qasar Ki Had:

Agar koi musaafir ilaaqe mein mutaradid tehre ke aaj jaou'nga ya kal, to namaz *Qasar* karta rahe. Quwah kae mahine lag jaaei'n. Anasؓ Abdul Malik bin Marwaan ke hamrah 2 maah (bahaisiyat mutardid musaafir) shaam (T: Syria) mein rahe aur namaz 2 rakatei'n padhte rahe. ⁸⁶²

Abu Hamza Nasar bin Imran se riwayat hai ke main ne Ibne Abbasؓ se sawal kiya ke ham ghazwa ki gharz se khorasaan mein taweel qiyaam karte hain. Kya ham poori namaz padhei'n?

⁸⁵⁷ Muslim: 691

⁸⁵⁸ Bukhari: al Haj 1547 – Muslim: Salat ul Musafireen 690

⁸⁵⁹ Surah Nisa: 101

⁸⁶⁰ Muslim: Salat ul Musafireen 486

⁸⁶¹ Bukhari: al Haj 1656 – Muslim: Salat ul Musafireen 696

⁸⁶² Baheqhee: V3 P152

Aap ne farmaya: 2 rakatei'n hi padha karo, khuwah tumhei'n (kisi jaga mutaradid musafir ki haisiyat se) 10 saal qiyaam karna pade. ⁸⁶³

Aur agar 19 din tak taheerne ka irada ho to namaz mein *Qasar* kare aur agar 19 roz se ziyaada taheerne ka irada ho to phir namaz poori padhni chaahiye.

Ibne Abbas رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne 1 safar kiya. Phir Aap ﷺ 19 din tehre rahe aur 2-2 rakatei'n namaz padhte rahe. Ibne Abbas رضي الله عنه ne farmaya: agar ham kisi manzil mein 19 din taherte hain to 2-2 rakatei'n padhte hain aur jab is (19 din) se ziyada taherte hain to 4 rakat padhte hain. ⁸⁶⁴

Safar Mein Azan Aur Jamaat:

Maalik bin Haurees رضي الله عنه kehte hain ke 2 aadmi Aap ﷺ khidmat mein haazir hue jo safar par jaa rahe the to Aap ﷺ ne farmaya ke: 'Jab tum safar par jao to namaz ka waqt ho jaae to azaan aur iqamat kaho phir tum mein jo badaa ho wo imaamat karaae.' ⁸⁶⁵

Safar Mein 2 Namazei'n Jamaa Karna:

Ibne Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne dauraan e safar Zohar aur Asr ko ek-kattha padhte aur maghrib aur isha ko jama karte the. ⁸⁶⁶

Jama Ki 2 Suratei'n: (T: Combining 2 Salah)

Jama Taqdeem: Yaani Zohar ke sath Asr aur Maghrib ke sath Isha ki namaz padhna.

Jama Taqhair: Yaani Asr ke sath Zohar aur Isha ke sath Maghrib ki namaz padhna.

Maaz bin Jabal رضي الله عنه se riwayat hai ke Ghazwa Tabuk ke mauqe par agar Rasool Allah ﷺ din dhalne ke baad safar shuroo karte to Zohar aur Asr ko is waqt jama farmalete aur agar suraj dhalne se pehle safar shuroo karte to Zohar ko mu-aqqhar (T: used to offer Zohar late) karke Asr ke sath adaa farmate. Isi tarha agar suraj ghuroob hone ke baad safar shuroo karte to Maghrib aur Isha isi waqt padh lete aur agar Suraj ghuroob hone se pehle safar shuroo karte to mu-aqqhar karke Isha ke sath padhte. ⁸⁶⁷

Ibne Umar رضي الله عنه riwayat karte hain ke 'main ne Rasool Allah ﷺ ko dekha jab Aap ko safar mein jaldi hoti to Maghrib ki namaz mein taqhair karte yaha'n tak ke Isha ka waqt daqhil ho jaata phir Aap Maghrib aur Isha ko ek-kattha padhte.' ⁸⁶⁸

Safar Mein Sunnato'n Ka Bayan:

Abdullah bin Umar رضي الله عنه ne kaha: 'Main Rasool Allah ﷺ ke hamrah safar mein raha. Magar Aap ﷺ ne 2 rakato'n se ziyada namaz na padhi yaha'n tak ke Allah Ta'ala ne Aap ﷺ ki ruh qabz farmaali. Aur main Abu Bakr, Umar Farooq aur Uthman e Ghani رضي الله عنه ke hamrah safar mein raha, in sab ne safar mein 2 rakato'n se ziyada namaz nahi padhi. Aur Allah ne irshad farmaya hai ke Rasool Allah ﷺ ki itteba hi tumhare liye behtar hai.' ⁸⁶⁹

Ibne Umar رضي الله عنه 2 rakatei'n (yaani namaz *Qasar*) padh kar apne bistar par chale jaate the. Hafs kehte hain main ne kaha Chacha Jaan! Agar is ke baad aap 2 rakatei'n (sunnat) padh liya karei'n to kya harj hai??

⁸⁶³ Musannaf ibne Abi Shaiba

⁸⁶⁴ Bukhari: Taqseer al Salah 1080

⁸⁶⁵ Bukhari: al Azan 630

⁸⁶⁶ Bukhari: Taqseer al Salah 1107

⁸⁶⁷ Abu Dawood: Salat al Safar 1220 – Tirmizee: al Juma 553) Ise Imam Ibne Hibban V4 P 413,414 ne Saheeh kaha

⁸⁶⁸ Bukhari: Taqseer al Salah 1091 – Muslim: Salat al Musafireen 703

⁸⁶⁹ Bukhari: Taqseer al Salah 1101,1102 – Muslim: Salat al Musafireen: 689

Farmaya: agar mujhe ye karna hota to (farz) namaz hi poori padh leta. ⁸⁷⁰

Do (2) Namazo'n Ka Jama Karna

- Haj ke dauran maidan e Arafat mein:

Abdullah bin Umar رضي الله عنه se riwayat hai ke 'Arfa ke din Zohar aur Asr ki namaz ko jama karna Rasool Allah ﷺ ki sunnat hai.' ⁸⁷¹

- Muzdalifa Mein:

Abu Ayyub Ansari رضي الله عنه se riwayat hai ke 'Rasool Allah ﷺ ne Hajjatul Wida ke mauqe par muzdalifa mein Maghrib aur Isha ko jama kiya.' ⁸⁷²

Jabir bin Abdullah رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne Hajjatul Wida ke mauqe par muzdalifa mein 1 azaan aur 2 aqaamato'n se namaz Maghrib aur Isha jama kee'n aur darmiyan mein sunnatei'n nahi padhie'n. ⁸⁷³

- Barish Ya Khauf Ke Alaawa Kisi Zaroorat Ke Tahet:

Ibne Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne madeena mein Zohar aur Asr ko jama karke padha. Hala'nke wahan (dushman ka) kahuf tha aur naa hi barish. Ibne Abbas رضي الله عنه se poocha gaya ke Aap ne aisa kyo'n kiya to inho'n ne ye jawab diya tha ke Aap ﷺ apni ummat ko dushwari mein nahi rakhna chahte the. ⁸⁷⁴

Abdullah bin Shaqeeq se riwayat hai ke 1 martaba ibne Abbas رضي الله عنه ne basrah mein Asr ke baad hamei'n khutba dena shuroo kiya yah'n tak ke suraj ghuroob ho gaya aur sitaare chamakne lage. Kisi ne kaha ke namaz (Maghrib) ka waqt ho chukka hai. Aap ne farmaya, mujhe sunnat na sikhao, main ne Rasool Allah ﷺ Zohar o Asr aur Maghrib o Isha milaa kar padhte hue dekha hai. Abdullah bin Shaqeeq kehte hain ke mujhe shuba paida hua main ne Abu Huraira رضي الله عنه se dariyaft kiya to inho'n ne inki tasdeeq ki. ⁸⁷⁵

Beemari ki shiddat mein agar mareez ko namazo'n ki waqt par adaaigee mein takleef hoti ho ya jaan, maal ya izzat ka khauf ho to namazei'n jama ki jaa sakti hain.

Iska 1 tareeqa Abu Sa'asa Jaabir رضي الله عنه bayan karte hain ke main samajhta hu'n ke Aap ne Zohar ko iske aaghri waqt mein padha aur Asr ko is ke awwal waqt mein padh kar dono'n namazo'n ko jama kiya, isi tarha Maghrib ko aghir waqt mein aur Isha ko awwal waqt mein padh kar dono'n namazo'n ko jama kiya. ⁸⁷⁶

Yaani ke nagazeer qism ke halaat mein haalat e iqamat mein bhi 2 namazei'n jama karke padhi jaasakti hain. Taaham shadeed zaroorat ke baghair aisa karna jaaez nahi. Jaise kaarobari logo'n ka aam mamool hai ke wo susti ya karobaari masrufiyat ki wajah se 2 namazo'n ko jama kar lete hain. Ye saheeh nahi, balke saqht gunah hai. Har namaz ko iske waqt par hi padhna zaroori hai, siwaae nagazeer halaat ke.

⁸⁷⁰ Muslim: Salat ul Musafireen 694

⁸⁷¹ Bukahri: al Hajj 1662

⁸⁷² Bukahri: al Hajj 1674 – Muslim: 1287

⁸⁷³ Muslim: al Hajj 1218

⁸⁷⁴ Bukahri: Mawaqeeat al Salah 543 – Muslim: Salat ul Musafireen 705

⁸⁷⁵ Muslim: 705

⁸⁷⁶ Bukahri: 1174

Namaz e Isteqhaara Ka Bayaan

Jab kisi ko koi (Jaaez) amar (*T: kaam*) darpesh ho aur wo is mein mutaraddud ho ke ise karu'n ya na karu'n, ya jab kisi kaam ka iraada kare to is par isteqhara karna sunnat hai.

Jaabir bin Abdullah رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne hamei'n tamaam kamo'n ke liye isi tarha isteqhara ki dua sikhate the, jis tarha Quran e Hakeem ki koi surat sikhate the. Aap ﷺ farmate: 'Jab koi admi kisi kaam ka iraada kare to 2 rakat nafil adaa kare, phir farigh hokar ye dua padhe:

Aey Allah! Tehqeeq main (is kaam mein) tujh se tere ilm ki madad se khair maangta hu'n aur (husool e khair ke liey) tujh se tere qudrat ke zariye qudrat maangta hu'n aur main tujh se tera fazal azeem maangta hu'n, beshak tu (har cheez par) qaadir hai aur main (kisi cheez par) qaadir nahi. Tu (har kaam ke anjam ko) jaanta hai aur main (kuch) nahi jaanta aur tu tamaam ghaibo'n ka jaanne wala hai. Aey Allah! Agar tu jaanta hai ke ye kaam (jiska main iraada rakhta hu'n) mere liye mere deen, mere zindagi aur mere anjaam kaar ke lehaaz se behtar hai to ise mere liye muqaddar kar aur asaan kar phir is mein mere liye barkat paida farma aur agar tere ilm mein ye kaam mere liye mere deen, meri zindagi aur mere anjaam kaar ke lehaaz se bura hai to is (kaam) ko mujh se aur mujhe is se pher de aur mere liye bhalaai muhiyya kar jaha'n (kahee'n bhi) ho. Phir mujhe iske sath raazi karde. Nabi e Rahmat ﷺ ne farmaya ke phir apni haajat bayan karo.'

877

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ , وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ,
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ,
وَتَعْلَمُ وَلَا أَعْلَمُ , وَأَنْتَ عَلَامُ الْغُيُوبِ , اللَّهُمَّ إِنْ كُنْتَ
تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي فَأَقْضِهِ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ
أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ
ارْضِنِي بِهِ

Allahumma Inni Astakhiruka Bi l'ilmika wa Astaqdiruka Bi Qudratika wa Asaluka Min Fadhlikal A'azeemi Fainnaka Taqdiru wala Aqdiru wa Ta'alamu wala A'alamu wa Anta A'allamul Ghuyoobi Allahumma In Kunta Ta'alamu Anna Hazal Amra Khairulli Fee Deeni wa Ma'ashee wa A'aqibati Amri Faqdurhu wa Yassirhu li Summa Baariklee Feehi Wa in Kunta Ta'alamu Anna Hazal Amra Sharrulli Fee Deeni wa Ma'ashee wa A'aqibati Amri Fasrifhu A'anni Wasrifni A'anhu Waqdurliyal Khaira Haisu Kaana Summar Zini Bihi

Baaz log khud isteqhara karne ki bajaae dusro'n se isteqhara karwate hain ye rawish 1 wabaa ki shakal iqtiyaar kar gai hai jis ne jagah jagah dusro'n ke liye isteqhara karne waale specialist paida kar diey hain. Haala'nke apne liye khud isteqhara karne ki bajaae kisi aur se isteqhara karwaana sirf khilaaf e sunnat hi nahi, blake kaahin aur nujoomi ki tasdeeq karne ke mutaraadif hai. Khusoosan jabke isteqhara karwane waala is niyyat se isteqhara karwata hai ke mujhe in '*Buzrugon*' se koi pakki khabar ya wazeh mushaheda milega jise baad mein wo min o a'an saccha jaan kar kisi kaam ke karne ya na karne ka faisla karta hai. Halaa'nke isteqhara ke liye na to ye laazmi hai ke ye sone se pehle kiya jaae aur naa ye laazmi hai ke khuwab mein koi wazeh ishaara hoga. Seedhi se baat hai ke zaroorat mand khuwah isteqhara kare Allah Ta'ala iska seena khol dega mazed tasalli chahta hai to kisi acche shaqs se mashwara karle phir wo jo kaam karega Allah Ta'ala is mein behtari paida karegaIn sha AllahTa'ala.

Jab aap ye masnoon isteqhara karke koi kaam karei'nge to Allah Ta'ala apne fazal se zaroor is mein behtari ki surat paida karega aur buraai se bachaega.

Isteqhara raat ya din ki jis ghadi mein bhi aap chaahei'n kar sakte hain, siwaae auqaat e makruha ke.

Namaz e Kasoof - (Suraj aur Chaand Graham Ki Namaz)

Rasool Allah ﷺ ne farmaya: ‘Chand aur Suraj ka grahan asaar e qudrat hain. Kisi ke marne, jeene (ya kisi aur wajah) se namudaar nahi hote. Balke Allah (apne) bando’n ko ibrat dilaane ke liye zahir farmata hai. Agar tum aise asaar dekho to jald az jald dua, isteghfhar aur yaad ilaahi ki taraf rujoo karo’ ⁸⁷⁸

Ahle Jaahiliyat ka aqeeda tha ke suraj ya chand isi waqt grahan hote hain jab koi ahem shaqsiyat paida ho ya wafaat paae ya duniya mein koi ahem waqea ru-numaa ho, Nabi e Akram ﷺ ne isi baatil aqeede ki nafee farmai. Yaani suraj ya chand ke grahan hone ka ta’aluq kaenaat ke waqeaat se nahi balke barah e raast Allah Ta’ala ki mashiyat aur qudrat se hai aur wo Allah jo tumhare saamne inhei’n be-noor kar sakta hai wo qiyaamat ke qareeb bhi inhei’n be-noor karke lappet dene par qaadir hai, lehaza is se darte raho.

Abdullah bin Umroo ؓ se riwayat hai ke jab suraj grahan ho to App ﷺ ne 1 shaqs ko ye elaan karne ka hukam farmaya:

‘**As Salaatil Jaamia’ah**’ Namaaz Jamaa Karne Waali Hai. (Tumhei’n bulaarahi hai). ⁸⁷⁹

Suraj Graham Ki Namaz Ka Tareeqa:

Abdullah bin Abbas ؓ se riwayat hai ke Nabi e Rahmat ﷺ ke zamaane mein suraj grahan hua. Aap ne baajamaat 2 rakat namaz padhi. Aap ne *Surah Baqra* tilawat karne ki miqdaar ke qareeb lamba qiyaam kiya phir lamba ruku kiya. Phir sar utha kar lamba qiyaam kiya (ruku ke baad qauma karne ki bajaae dobara qira-at shuroo kardi 1 hi rakat ka tasalsul hai lehaza is mauqe par nae sire se faateha nahi padhi jaaegi. Phir pehle ruku se kam lamba ruku kiya. Phir (qauma karke) 2 sajde kiye. Phir khade hokar lamba qiyam kiya, phir 2 ruku kiye phir 2 sajde karke aur tashahud padh kar salaam phera, phir khutba diya, jis mein Allah ki tareef aur sana bayan ki aur farmaya: ‘Suraj aur chand Allah ki nishaniyo’n mein se 2 nishaniya’n hain. Kisi ke marne ya paida hone se inko grahan nahi lagta. Jab tum grahan dekho to Allah ka zikar karo. (dauran e namaz) main ne jannat dekhi, agar main is mein se 1 angoor ka khosha le leta to tum rehti duniya tak is mein se khaate rehte aur main ne dozaqh (bhi) dekhi. Is se badh kar haulnaak manzar main ne (kabhi) nahi dekha. (aur) main ne jahannam mein ziyada ta’adaad aurato’n ki dekhi. Arz ki gai Ya Rasool Allah kya wajah hai (auratei’n ziyada jahannam mein kyou’n hain) Aap ﷺ ne farmaya: wo kufr karti hain. Arz Ki gai kya Allah ka kufr karti hain?

Aap ﷺ farmaya: ‘wo khawind ki naashukri karti hain, agar tu 1 muddat tak inke sath acchai karta rahe phir inki marzi ke khilaf koi kaam kare to kehti hain ke maine tujh se kabhi bhalaai nahi dekhi.’ ⁸⁸⁰

Is se maloom hua ke kisi mohsin ki ehshan faraamoshi gunah e kabeera hai. Jab kisi bande ki ehshan faraamoshi kabeera gunah hai to jo khaliq ki ehshan faraamoshi karta hai iska gunah kis qadr khatarnaak hoga? Allah ham sab ko hidaayat de. Aamin.

Suraj aur chand graham hone par Aap ﷺ ghabra uthte aur namaz padhte, Asma ؓ riwayat karti hain ke Aap ﷺ ke zamaane mein (1 dafa) suraj grahan hua to Aap ﷺ ghabra gae aur ghabrahat mein ahle khana mein se kisi ka kurta le liya. Baad mein chadar mubaarak Aap ko paho’nchai gai. Asma ؓ bhi masjid mein gaie’n aur aurato’n ki saf mein khadi ho gaei’n. Aap ﷺ ne itna taweel qiyaam kiya ke inki niyyat baithne ki ho gai lekin inho’n ne idhar udhar apne se kamzor aurato’n ko khade dekha to wo bhi khadi rahei’n. ⁸⁸¹

⁸⁷⁸ Bukahri: al Kasoof 1059 – Muslim: al Kasoof 912

⁸⁷⁹ Bukahri: al Kasoof 1045 – Muslim: 910

⁸⁸⁰ Bukahri: al Kasoof 1052 – Muslim: al Kasoof 907

⁸⁸¹ Muslim: 906

Aap ﷺ ka ghabraana Allah ke dar ki wajah se tha. Jab Aap ﷺ Allah ke pyaare Nabi hokar bhi ghabraa uthte the to afsos hai in ummatiyo'n par jo baarha gunaho'n ke bawajood aise mawaaqe par Allah ki taraf rujoo nahi karte.

Jabir ؓ kehte hain Nabi e Akram ﷺ ke zamaane mein 1 shaqt garmi ke din suraj grahan hua, Aap ne Sahaba Ikram ؓ ko sath le kar namaz padhi. Aap ne itna taweel qiyaam kiya ke log girne lage. ⁸⁸²

Asma ؓ kehti hain ke Aap ﷺ ne itna lamba qiyaam kiya ke mujhe (Aurato'n ki saf mein khade khade) ghash agayaa. Main ne baraabar mein apni mushk se paani le kar sar par daala. ⁸⁸³

Qaraeen ikraam, ghaur farmaaya aap ne? ke Nabi e Rahmat ﷺ ne qadr inhemaak aur ehtemaam se suraj grahan ki namaz padhte the, lekin ham ne kabhi is namaz ki taraf tawajjoh nahi ki. Rasool Allah ﷺ ke peeche auratei'n bhi suraj grahan ki namaz padhti thei'n. Hamei'n bhi chaahiyey ke ham masjid mein suraj grahan ki namaz ba jamaat ka ehtemaam karei'n aur hamari auratie'n bhi zaroor masaaqid mein jaakar namaz mein shaamil ho'n.

⁸⁸² Muslim: 904

⁸⁸³ Bukhari: al Juma 922 – Muslim: 905

Namaz e Istisqaa

Agar qahetsaali ho jaae, meena na bares to is waqt musalmano'n ko chaahiyey ke 1 din tajweez karke suraj nikalte hi puraane kapde pahen kar aajizee aur giryawizaari karte hue abaadi se baahar kisi khuli jagah mein niklei'n aur mimbar bhi rakha jaae.

Ibne Abbasؓ farmate hain: 'Rasool Allahﷺ ne puraane kapde pahne, khushoo aur aahistagee se chalet hue, aajizee aur giryawizaari karte hue nikle aur namaz (istisqaa) ki jagah paho'nche.' ⁸⁸⁴

Aisha Siddiqahؓ se riwayat hai ke Sahaaba Ikraamؓ ne Aapﷺ se qahetsaali ki shikaayat ki to Aapﷺ ne eidgaah mein mimbar rakhne ka hukam diya. Jab suraj ka kinaara zaahir hua to Aapﷺ nikle aur mimbar par baithe, Allah ki badaai aur hamd bayaan ki, phir farmaya: 'Tum ne apne ilaaqo'n mein qahetsaali aur barwaqt barish na hone ki shikaayat ki hai, jabke Allah Ta'ala ki taraf se tumko hukam hai ke tum isko pukaaro aur is ne tumhari dua qubool karne ka waada kiya hai. Phir farmaaya:

- Sab ta'areef Allah ke liye hai jo tamaam jahano'n ka parwardigaar hai, bahot rahem karne waala nihaayat maherbaan hai. Roz e jazaa ka maalik hai. Jo chahta hai wo karta hai. Aey Allah tu (saccha) ma'abood hai, tere siwa koi ma'abood nahi. Tu saqhee aur be parwaah hai aur ham (tere) mohtaaaj aur faqeer (bande) hain ham par barish barsaa aur jo barish to naazil farmaae ise hamaare liye 1 muddat tak quwwat aur (maqaasid tak) paho'nchne ka zariya banaa.' ⁸⁸⁵

Alhamdu Lillahi Rabbil A'alameen Ar Rahmaan Ar Raheem Maaliki Yaumid Deen Laailaaha Illallahu Yafa'alu Ma Yureed. Allahumma Antallahu Laailaaha Illa Antal Ghaniyyu wa Nahnul Fuqaraao Anzil A'alainal Ghais Waja'al Ma Anzalta lana Quwwataou'n Wabalaaghaan Ilaaheen.

Is se maloom hua ke Sayyadul Mursaleenؓ aur inke paakbaaz Sahaabaؓ bhi apna saqhee aur daata sirf Allah heeko samajhte the, wo isi ke dar ke mohtaaaj, isi se darne wale baraahae raast isi se duaehi'n maangte rahe. Quran e Majeed ne bhi isi aqeede ki taleem di hai (Surah Faatir 35,14,15) lehaaza ham gunahgaaro'n ko bhi chaahiyey ke *Kitab o Sunnat* ke mutaabiq sirf Allah hi ko apna saqhee aur data maanei'n aur is se baraahae rast duaehi'n mangei'n. Yehi Nabi Kareemؐ se sacchi muhabbat aur inki ataa-at ka taqaaza hai.

Anasؓ farmate hain ke Rasool Allahﷺ namaz e istisqaa ke alaawa kisi dua mein apne dono'n hath nahi uthate the. Aap ne dono'n hath uthaae, hatho'n ko daraaz kiya, hatta ke baghlei'n dikhai dei'n. ⁸⁸⁶

Rasool Allahﷺ barish ke liye dua kar rahe the Aap khade hue the aur Aap ne apne hatho'n ko chera mubaarak ke saamne kiya hua tha aur hath sar se oonche nahi the. ⁸⁸⁷

Aapﷺ hatho'n ki pusht asmaan ki taraf thee. ⁸⁸⁸

Phir imam logo'n ki taraf peeth karke qibla rukh ho jaae. (aur hath uthaae rakhe) aur mundarja zel duaehi'n badi aajizee se ro-ro kar padhe aur sab log bhi bade khuzoo se aabdeeda ho kar hatho'n ko ultaa karke uthaei'n aur dua mangie'n.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ , الرَّحْمَنِ الرَّحِيمِ , مَالِكِ يَوْمِ
الدِّينِ , لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ , اللَّهُمَّ أَنْتَ اللَّهُ لَا
إِلَهَ إِلَّا أَنْتَ , أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ , أَنْزِلْ عَلَيْنَا الْغَيْثَ
وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ

⁸⁸⁴ Abu Dawood: *Salatul Istisqaa* 1165 – Tirmizee: *al Juma* 557) Imam Tirmizee, Imam Ibne Khuzaima (# 1405,1408,1419), Imam Ibne Hibban (#603), Imam Haakim (V1 P326) aur Imam Nawawi ne ise Saheeh kaha
⁸⁸⁵ Abu Dawood: *al Istisqaa* 1173) Imam Haakim V1 P268) Imam Ibne Hibban (604) Imam Zahabi ne ise Saheeh kaha

⁸⁸⁶ Bukahri: *al Istisqaa* 1031 – Muslim: *Salatul Istisqaa* 895

⁸⁸⁷ Abu Dawood: *al Istisqaa* 1168) Imam Ibne Hibban ne ise Saheeh kaha

⁸⁸⁸ Muslim: 895

Duaei'n ye hain:

Aey Allah Hamei'n Paani Pilaa Aey Allah Hamei'n
Paani Pilaa Aey Allah Hamei'n Paani Pilaa ⁸⁸⁹

اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا

Allahummasqina Allahummasqina Allahummasqina

Aey Allah! Hamei'n paani pilaa, ham par aisee barish
naazil farma jo hamaari tashnagi (T: thirst) bujhade.
Halki phuwaari'n ban kar ghalla (T: food grain) ugaane
waali, nafa dene waali ho naake nuqsaaan paho'nchane
waali, jald aane waali ho naake der lagaane wali. ⁸⁹⁰

اللَّهُمَّ اسْقِنَا عَيْثًا مُّغِيثًا مَّرِيْعًا نَّافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ

أَجَلٍ

Allahummasqina Ghaisan Mugheesan Mareee-am Mareea'a Ghaira Zaarrin A'ajilan Ghairal Aajilin

Aey Allah! Apne bando'n aur janwaro'n ko seraab kar,
apni rahmat ko phailaa aur apne murda sehro'n ko
zinda karde. ⁸⁹¹

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحِمَتَكَ وَأَخِي بَلَدَكَ

الْمَيِّتِ

Allahumma Asqi Ibaadaka wa Bahaimaka wanshur Rahmataka wa Ahyee Baladakil Maiyyita

Salaatul Istisqaa mein 1 ahem masla chaadar ka palatna hai.

Abdullah bin Zaidؓ se riwayat hai ke Rasool Allahﷺ istesqa ke liye eidgaah ki taraf nikle, Aap ne apni peeth logo'n ki taraf ki aur qibla ruqh hokar dua karne lage phir apni chaadar ko palta phir inko 2 rakatie'n namaz padhi aur is mein buland awaaz se qira-at ki. ⁸⁹²

Aapؐ par siyah chaadar thee Aap ne iska nichla hissa oopar laana chhaha magar mushkil pesh aaai to Aap ne ise apne kandho'n par hi ulat diya. ⁸⁹³

Yaani chaadar palat-te waqt chaadar ka daya'n kinaara baei'n kandhe par aur baya'n kinaara daei'n kandhe par daal diya.

Rasool Allahﷺ ne qible ruqh hokar chaadar ko palta, is ke andar ka hissa baahar ki taraf kiya aur Sahaaba Ikraam ne bhi Aap ke sath chadaro'n ko palta. ⁸⁹⁴

Nabi Akramﷺ ne namaz eid ki tarah logo'n ko 2 rakatie'n namaz istisqaa padhai. ⁸⁹⁵

Abdullah bin Zaid bin A'asim al Mazneeؓ se riwayat hai ke Rasool Allahﷺ khutba se pehle namaz padhai ⁸⁹⁶

Jamhoor ka amal isi par hai magar khutba namaz se pehle bhi jaaez hai. ⁸⁹⁷

Abdullah bin yazeed ansaariؓ riwayat karte hain ke Rasool Allahﷺ 2 rakatie'n (istisqaa) ki padhaie'n aur in mein tilaawat buland awaaz se ki aur namaz istisqaa baghair azaan aur aqaamat ke padhai. ⁸⁹⁸

Ibne Bataal ne kaha ke ulama ka is baat par ijmaa hai ke namaz istisqaa mein azaan aur aqaamat nahi hai.

⁸⁸⁹ Bukhari: al Istisqaa 1013

⁸⁹⁰ Abu Dawood: 1169) Imam Ibne Khuzaima (1416) Imam Haakim V1 P 327) aur Imam Zahabi ne ise Saheeh kaha

⁸⁹¹ Abu Dawood: 1176) Iski sanad Hasan hai

⁸⁹² Bukhari: al Istisqaa 1025 – Muslim: Salatul Istisqaa 894

⁸⁹³ Abu Dawood: Salatul Istisqa 1164) Imam Ibne Khuzaima (1416) aur Imam Ibn Hibban ne ise Saheeh kaha

⁸⁹⁴ Musnad Ahmad V4 P41) (Ibne Daqeeq al E'ed ne ise Saheeh kaha

⁸⁹⁵ Tirmizee: al Juma (55) – Abu Dawood: al Istisqaa (1165)). Ise Imam Timirzee, Imam Ibne Khuzaima aur Imam Nawawi ne Saheeh kaha

⁸⁹⁶ Musnad Ahmad V4 P 16580

⁸⁹⁷ Ibne Khuzaima 1407

⁸⁹⁸ Bukhari: al Istisqaa 1022

Namaz e Ishraq o Chasht (Zuhaa)

Zuhaa ke maani hain din ka chadhna aur ishraq ke maani hai tuloo aftar. Pas jab aftar tuloo hokar 1 neze ke baraabar buland ho jae to is waqt nawaafil ka padhna namaz ishraq kehlaata hai.

Zaid bin Arqam رضي الله عنه se marwee hadees mein is namaz ko salaatul awwabeen bhi kaha gaya hai. (yaani Allah Ta'ala ki taraf rujoo karne walo'n ki namaz)

Zaid bin Arqam رضي الله عنه ne kuch logo'n ko Zuhaa ki namaz padhte dekha to kaha beshak ye log jaante hain ke is waqt ke alaawa namaz padhna afzal hai Nabi Akram ﷺ ne farmaya ke 'Awwabeen ki namaz ka waqt wo hai jis waqt ount ke bacche ke paou'n garam ho'n.' ⁸⁹⁹

Maghrib aur Isha ke darmiyan padhi jaane waali namaz ko jis riwayat mein Salat al Awwabeen kaha gaya hai wo riwayat mursal yaani za'ef hai.

Abu Zar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: 'Har admi par laazim hai ke apne (jism ke) har band (jod) ke badle sadqa khairaat kare. Pas **سُبْحَانَ اللَّهِ Subhan Allah** kehna sadqa hai, **أَلْحَمْدُ لِلَّهِ Alhamdulillah** kehna sadqa hai, **لا إِلَهَ إِلَّا اللَّهُ Laailaaha Illallah** kehna sadqa hai, **اللَّهُ أَكْبَرُ Allahu Akbar** kehna sadqa hai, neki ka hukam dena sadqa hai aur buri baat se rok dena bhi sadqa hai aur in sab cheezo'n se Zuhaa ki 2 rakatei'n kifaayat karti hain.' ⁹⁰⁰

Rasool Allah ﷺ ne farmaya: 'Allah Ta'ala farmata hai! Aey Adam ke bete khaalis mere liye 4 rakatei'n awwal din mein padh (yaani ishraq ki) main tujh ko is din ki shaam tak kifaayat karu'nga.' ⁹⁰¹

Kifaayat ka 1 mafhoom ye hai ke tere kaam sawaaru'nga.

Mua'aza ne A'aisha Siddiqah رضي الله عنها se dariyaft kiya Rasool Allah ﷺ namaz Zuhaa ki kitni rakatie'n padhte the? A'aisha رضي الله عنها ne kaha: 4 rakatei'n aur jis qadr Allah Ta'ala chahta Aap ﷺ isse ziyaada (bhi) padhte.' ⁹⁰²

Umme Haani رضي الله عنها kehti hain: Rasool Allah ﷺ ne fatah Makka ke din ghushl kiya aur 8 rakat namaz zuhaa padhie'n. ⁹⁰³

Maloom hua ke chaasht (Zuhaa) ki rakatie'n 2-4-8 hain.

Abu Huraira رضي الله عنه ne farmaya: 'Mujhe mere pyaare dost Nabi e Rahmat ﷺ ne 3 cheezo'n ki wasiyyat ki,

Jab tak main zinda rahu'nga inko nahi chhodu'nga

Har (arabi) mahina (mein 13, 14 aur 15) ke 3 roze

Chaasht ki 2 rakatie'n aur sone se pehle witr padhna.' ⁹⁰⁴

Ummul Momineen A'aisha رضي الله عنها riwayat karti hain ke Rasool Allah ﷺ 1 kaam chhod dete halaa'nke Aap ko iska karna pasand hota tha, Aap is baat se darte the ke aisa na hoke log is kaam ko karne lag jae'n phir wo in par farz ho jae.' ⁹⁰⁵

Rasool Allah ﷺ ki wafaat ke baad namaz chaasht ke farz hone ka khauf khatam hogaya, jis khauf ki binaa par Rasool Allah ﷺ kabhi chaasht ki naamz adaa karte aur kabhi na karte, abh ye namaz hamaare liye mustaheeb hai.

⁸⁹⁹ Muslim: Salat al Musafireen 748

⁹⁰⁰ Muslim: Salat al Musafireen 720

⁹⁰¹ Abu Dawood: al Tatwee 1289 – Tirmidzee: al Salah 474 Imam Zahabi ne ise Hasan aur Qawee ul Asnaad jabke Imam Ibne Hibban ne ise Saheeh kaha

⁹⁰² Muslim: 719

⁹⁰³ Bukhari: al Tahajjud 1176 – Muslim: al Haiz 336

⁹⁰⁴ Bukhari: al Tahajjud 1178 – Muslim: 721

⁹⁰⁵ Bukhari: Abwaab al Tahajjud 128 – Muslim: 718

Fajar Ki Nama Ke Baad Masjid Mein Baithna Aur Suraj Nikalne Ke Baad 2 Rakat Padhna:

Anas bin Maalik رضي الله عنه se riwayat hai Rasool Allah ﷺ ne farmaya: ‘Jis ne Fajar ki namaz jamat se padhi phir suraj nikalne tak baitha aur Allah ka zikar karta raha (suraj nikalne ke baad) 2 rakat namaz padhi is ke liye Haj aur Umra ke baraabar sawaab hai.

Aap ﷺ ne farmaya: ‘Poore Haj aur Umra, Poore Haj aur Umra, Poore Haj aur Umra.’ ⁹⁰⁶

Jaabir bin Samrah رضي الله عنه se riwayat hai ke: ‘Rasool Allah ﷺ ne jab Fajr ki namaz adaa karte to suraj ke tuloo hone tak masjid mein baith-te, jab suraj tuloo hota to Aap ﷺ jaane ke liye khade hote.’ ⁹⁰⁷

⁹⁰⁶ Tirmizee: al Juma 586

⁹⁰⁷ Muslim: 670

Namaz e Tasbeeh

Abdullah bin Abbasؓ se riwayat hai ke Nabi Akramﷺ ne Abbas bin Abdul Mutallibؓ se farmaya: ‘Aey Chachaa Abbas! Kya main aap ko kuch ataa na karu’n? Kya aap ko kuch inaayat na karu’n? Kya main Aap ko koi tohfa pesh na karu’n? Kya main Aap ko (darj zel amal ki wajah se) 10 acchi khaslato’n waala na banaa du’n? Ke Jab Aap ye amal karei’n to Allah zul Jalaal aap k eagle pichle, puraane, nae, anjaane mein aur jaan bujh kar kiye gae tamaam chote bade, poshida aur zaahir gunah maaf farmaade? (wo ye) ke:

Aap 4 rakat nafil is tarah adaa kare’n ke har rakat mein Surah Faateha aur koi dusri Surat padhei’n. Jab aap is qiraa-at se faarigh ho jaei’n to qiyaam ki halt mein hi ye kalimaat 15 baar padhei’n:

Subhanallai Wal Hamdulillahi wa Laailaaha Illallahu
Wallahu Akbar

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Phir aap ruku mein jaei’n (Tasbeehar ruku se farigh hokar) ruku mein hi inhi kalimaat ko 10 baar dohraei’n.

Phir Aap ruku se uth jaei’n aur سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Same’e Allahu Liman Hameeda/ waghaira se farigh hokar) 10 baar yehi kalimat padhei’n. Phir sajda mein jaei’n (Sajda ki tasbeehat aur duaiei’n padhne ke baad) yehi kalimat 10 baar padhei’n. Phir sajda se sar uthaei’n (aur is jalsa mein jo duaiei’n hain wo padh ke) 10 baar inhi kalimaat ko dohraei’n aur phir (dusre) sajde mein chale jaei’n. (Pehle sajde ki tarha) 10 baar phir is tasbeeh ko adaa karei’n. Phir sajda se sar uthaei’n (aur jalsa e isteraahat mein kuch aur padhe baghair) 10 baar is tasbeeh ko doraiei’n. 1 rakat mein kul 75 tasbeehat huie’n isi tarha charo’n rakat mein ye amal dohraei’n.

Agar aap Taaqat rakhte hu’n to namaz tasbeeh rozana 1 baar padhei’n, agar aap aisa na kar sakte ho’n to hafta mein 1 baar padhei’n. Ye bhi na kar sakte ho’n to mahine mein 1 baar padhei’n. Ye bhi na kar sakei’n to saal mein 1 baar, agar aap saal mein bhi 1 baar aisa na kar sakte ho’n to zindagi mein 1 baar zaroor padhie’n.’

908

Haafiz Ibne Hajarؒ farmate hain ke ye hadees kasrat e tareeq ki binaa par hasan darja ki hai, Shaikh Albaani farmate hain ke Imaam Haakim aur Imam Zabi ne is hadees ki taqweeyat ki taraf ishaara kiya hai aur ye haq hai kyou’nke is ke bahot se tareeq hain. Allama Mubaarakpuri aur Shaikh Ahmad Shaakir ne bhi ise Hasan kaha hai. Jabke Khateeb Baghdaadi, Imam Nawavi aur Ibne Salaah ne ise Saheeh kaha hai.

Yaad rahe ke is hadees shareef mein namaz tasbeeh ko ba jamaat adaa karne ka zikar nahi hai sirf inferaadi amal ke taur par Nabi Akramﷺ ne apne chacha jaan ko is ki targheeb di hai lehaaza jo musalman namaz tasbeeh ada karna chaahae ise cahiye ke pehle namaz tasbeeh ka tariqa seekhe, phir ise tanhai mein akela padhe. Aur ye rawaiyya bhi intehai muhlik hai ke banda farz namazo’n par to tawajje na de magar namaz tasbih (ba jamat) adaa karne ke liye hama waqt betaab rahe, lehaza farz namazo’n ke taarik ko pehle sacchi tauba karni chahiye phir wo namaz tasbeeh padhe to ise yaqeenan faaeda hoga. In sha Allahal Aziz.

Note: Namaz Tasbeeh mein tasbeehat, tashahhud mein at-tahiyyat se pehel padhei’n. Bakhilaaf dusre arkaan ke.

Namaz e Tasbeeh ke baad padhi jaane waali dua ki sanad saqt Zaeef hai is ke raavi Abdul Quddus bin Habeeb ko Haafiz Haseemi ne matrook aur Abdulla bin Mubaarak ne kazzab kaha hai.

⁹⁰⁸ Abu Dawood: Abwaab al Tatwee 1297 – Ibne Majja: Aqaamatis
Salah 1386) Imam Ibne Khuzaima aur Imam Haakim V1 P318 ne ise
Saheeh kaha

Salatul Tauba

Sayyadna Abu Bakrؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: ‘Jab admi koi gunah karta hai, phir wuzu karta hai aur 2 rakat namaz padh kar Allah Ta’ala se baqshish ka taalib hota hai to Allah (swt) isko maaf kardeta hai.’

909

Lailatul Qadar Ke Nawaafil

Rasool Allahﷺ ne farmaya jis ne lailatul qadar mein eman aur sawaab ki niyyat ke sath qiyaam kiya iske tamam guzishta gunah maaf kardiey jaaen’ge. ⁹¹⁰

Pandhrawee’n (15) Shabaan Ke Nawaafil

Pandhrawee’n Shabaan ki raat (shab baraa-at) ke nawafil ke liye qiyaam karne aur jaagne ka ehtemaam karna ahadees saheeha se saabit nahi. Isi tarha sirf 15 shaban ko roza rakhne wali riwayat saht zaef hai.

Ehkaamul Janaaez

Beemar Pursi:

Rasool Allahﷺ ne farmaya ke: ‘Muselman ke muselman par 5 huqooq hain

- (Jab mile to ise salaam kahe ya iske) salaam ka jawaab de
- Jab beemar ho to iski iyaadat kare
- Jab mar jaae to iska janaaza padhe
- Jab da’awat de to ise qubool kare
- Agar wo cheenk par اَلْحَمْدُ لِلّٰهِ *Alhadulillahi* kahe to jawaab mein يَرْحَمُكَ اللهُ *Yar hakumullah* kahe.’ ⁹¹¹

Sayyadna Aliؓ riwayat karte hain ke Rasool Allahﷺ ne farmaya: ‘Jo muselman doosre muselman ki din ke awwal hisse mein (dopaher se pehle) iyaadat karta hai to 70,000 farishte iske liye shaam tak rahmat o maghfirat ki dua karte hain aur jo muselman din ke aaqhri hisse mein (do paher ke baad) iyaadat karta hai to 70,000 farishte is ke liye subha tak rahmat aur maghfirat ki dua karte hain nez iske liye bahisht mein bagh hai.’ ⁹¹²

Nabi e Rahmatﷺ ne farmaya hai: ‘Muselman jab apne muselman bhai ki teemardaari ke liye jaata hai to wo waapas lautne tak jannat ke mewey chunta hai.’ ⁹¹³

Beemari Se Gunah Door Hote Hain:

Rasool Allahﷺ ne farmaya: ‘Allah Ta’ala jis shaqs ke sath bhalaai ka irada karta hai ise takleef mein muhtela kardeta hai.’ ⁹¹⁴

Aap ne farmaya: ‘Muselman ko ranj, dukh, fikr aur gham paho’nchta hai, yaha’n tak ke agar ise kaanta (bhi) lagta hai to wo takleef is ke gunaho’n ka kaffara ban jaati hai.’ ⁹¹⁵

⁹⁰⁹ Abu Dawood: al Witr 1521 – Tirmizee: 406) Imam Tirmizee ne Hasan kaha

⁹¹⁰ Bukhari: al Eman 35 – Muslim: al Salatul Musafireen 760

⁹¹¹ Bukhari: al Janaaez 1240 – Muslim: al Salaam 2162

⁹¹² Tirmizee: al Janaaez 969 – Abu Dawood: al Janaaez 3099) Ise Imam Ibne Hibban (710) Imam Haakim (V1 P341,342) aur Haafiz Zahbi ne Saheeh kaha

⁹¹³ Muslim: al Birri wal Silah 2568

⁹¹⁴ Bukhari: al Marzi 5645

⁹¹⁵ Bukhari: 5640 – Muslim: al Birr wal Silah 2572

Rasool Allah ﷺ ne farmaya: ‘Jab kisi musalman ko koi takleef paho’nchti hai to Allah Ta’ala is ki wajah se is ke gunaho’n ko is tarha mitaata hai jis tarha darakht ke patte jhadte hain.’ ⁹¹⁶

Nabi e Rahmat ﷺ ne farmaya: ‘Bukhaar (ho jaae to is) ko buraa na kaho kyou’nke bukhar aadmi ke gunah is tarha door karta hai jis tarha bhatti lohe ke mail ko door karti hai.’ ⁹¹⁷

Nabi e Rahmat ﷺ ka irshad hai: ‘Allah Ta’ala musaafir aur mareez ko in amaal ke baraabar ajar deta hai jo wo ghar mein aur tandrusti ki haalat mein kiya karta tha.’ ⁹¹⁸

Beemari Mein Sabar Ki Fazeelat:

Nabi e Rahmat ﷺ ne farmaya ke Allah Ta’ala farmata hai: ‘Jab main kisi bande ko iski 2 mehboob cheezo’n (ankho’n) mein azmaata hu’n (ise beenai se mehroom karta hu’n) phir agar wo sabar kare to iske badle mein ise jannat du’nga.’ ⁹¹⁹

A’ata riwayat karte hain ke mujhe Ibne Abbas ؓ ne kaha kya main tujhe jannati aurat dikhlao’n? Main ne kaha dikhlao to Ibne Abbas ne farmaya ke Rasool Allah ﷺ ke paas ye kaali aurat aai aur arz ki ke mujhe mirgee ka दौरa padta hai aur mera satar (T: Private Parts) khul jaata hai, Aap mere liye Allah se dua karie’n. Aap ﷺ ne farmaya: ‘Agar tu sabar karegi to tere liye jannat hai aur agar chaahe to dua kiye deta hu’n. Wo kehne lagi: ‘Main sabar karu’ngi, phir kaha: mera satar khul jaata hai Allah se dua karie’n ke wo na khule. (Taake main be-parda na hou’n).’ Chunaache Aap ﷺ ne is ke liey dua farmaai.’ ⁹²⁰

Iyaadat Ki Duaei’n:

Jab mareez ki iyaadat ke liye jaei’n to Rasool Allah ﷺ ki zabaan e mubaarak se nikli hui mundarja zel duaiei’n is ke haq mein karei’n:

Pehli Dua:

Rasool Allah ﷺ ne farmaya: ‘Jo shaqs apne musalman bhai ki timardari ke liye jaata hai aur iske sar ke paas baith kar saat martaba ye kalimaat padhta hai to shifayaab ho jaata hai Illa ye ke iski maut ka waqt hi aachuka ho.

Main Azeem o Bartar Allah, Arsh Azeem Ke Rab Se
Sawaal Karta Hu’n Ke Tujhe Shifaa Se Nawaaze. ⁹²¹

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

Asalullahal A’azeema Rabbal A’arshil A’azeem Aie’n Yashfiyaka -

Doosri (2) Dua:

Rasool Allah ﷺ ke araabi ki iyaadat ke liye tashreef le gae aur is se ye kalimaat kahe:

Darr Nahi (gham na kar) Agar Allah Ne Chhaha To (yehi
beemari tujhe gunaaho’n se) Paak Karne Waali Hai. ⁹²²

لَا بَأْسَ طُهِورٌ أَنْ شَاءَ اللَّهُ

Laa Baasa Tuhoorun In Shaa Allahu

⁹¹⁶ Bukhari: al Marzi 5647 – Muslim: 2571

⁹¹⁷ Muslim: 2575

⁹¹⁸ Bukhari: al Jihaad wal Seer 2996

⁹¹⁹ Bukhari: al Marzi 5653

⁹²⁰ Bukhari: al Marzi 5656 – Muslim: al Birr wal Silah 25766

⁹²¹ Abu Dawood: al Janaaez 3106) Ise Imam Ibne Hibban, Imam Haakim V1 P346 V4 P416) aur Imam Nawawi ne Saheeh kaha

⁹²² Bukhari: al Marzi 5656

Teesri (3) Dua:

Aisha Siddiqah رضي الله عنها farmati hain ke Nabi e Rahmat ﷺ mareez (ke jism) par apna daaya'n hath pherte aur ye dua padhte the:

Aey Insano'n Ke Rabb! Beemari Ko Door Kar Aur Shifaade. Tu Hi Shifaa Dene Waala Hai. Teri Shifaa Ke Siwaa Koi Shifaa Nahi Aisee Shifaa (de) Jo Kisi Beemari Ko Nahi Chhodti.' ⁹²³

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءٌ لَا يُغَادِرُ سَقَمًا

'Azhibil Basa Rabbannasi Washfi Antash Shaafi Laa Shifaa-a Illa Shifaa oka Shifaa-ann Laa Yugaadiru Saqamann

Rasool Allah ﷺ ne farmaya: 'Jab kisi musalman ko takleef (museebat ya nuqsaan) paho'nchey to wo ye kahe:

Ham Sab Allah Ke liye Hain Aur Isi Ki Taraf Laut Kar Jaane Waale Hain. Aey Allah Mujhe Meri Museebat Mein Ajar Aur Nemul Badal (dono'n) Ataa Farma', To Allah Ta'ala Is ke badle mein is se acchi cheez inaayat farma deta hai.' ⁹²⁴

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ
لِي خَيْرًا مِنْهَا

Inna Lillahi wa Inna Ilaihi Rajioon, Allahumma Ajournee Fee Musibati waqhliflee Khairam Minha

Caho'nti (4) Dua Ma'auzaat Ka Dam:

Ummul Momineen Aisha رضي الله عنها riwayat karti hain ke Nabi e Rahmat ﷺ jab beemar hote to apne aap par ma'auzaat se (quran ki aaqhri 2 suratien) dam karte aur apne jism par apna hath pherte. Jab Aap bahot beemar hue to main ma'auzaat padh kar Rasool Allah ﷺ par beemari ki haalat mein phu'nkti aur Aap hi ka hath Aap par pherti kyou'nke Aap ke hath mubaarak mein mere hath se ziyada barkat thee. ⁹²⁵

Paa'nchweei'n (5) Dua:

Usmaan bin Abil A'aas رضي الله عنه se riwayat hai ke inho'n ne Nabi e Akram ﷺ se jism ke dard ki shikaayat ki. Aap ne farmaya: Apna hath dard ki jagah par rakho phir بسم الله **Bismillah** kaho aur 7 dafa ye kalimat padho:

Main Allah Aur Iski Qudrat Ke Sath Panaah Maangta Hu'n Is Cheez Ki Buraai Se Jo Main Paata (Mehsoos Karta) Hu'n aur Is Se Darta Hu'n. (Usman رضي الله عنه farmate hain ke) main ne ise tarha kiya to Allah Ta'ala ne meri takleef door kardi. ⁹²⁶

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

A'auzu Billahi wa Qudratihi Min Sharri Maa Ajidu wa Ohaaziru

Chetti (6) Dua:

Rasool Allah ﷺ Hasan aur Husain رضي الله عنهما ko in alfaaz ke sath dam kiya karte the:

Main Tum Dono'n Ko Allah Ke Poore Kalimaat Ke Sath (iski) Panaah Mein Deta Hu'n Har Shaitan Aur Har Zehreele Jaanwar Aur Har Nazar e Bad Ki Buraai Se.

أَعُوذُ بِاللَّهِ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ
عَيْنٍ لَّامَةٍ

⁹²³ Bukahri: al Tibb 5750 – Muslim: al Salaam 2191

⁹²⁴ Muslim: al Janaaez 918

⁹²⁵ Bukahri: Fazaael al Quran 5016 – Muslim: al Salaam 2192

⁹²⁶ Muslim: al Salam 2202

Phir farmaya: Tumhaare baap Ibraheem عليه السلام (bhi)
in kalimaat ke sath Ismaeel aur Ishaq عليه السلام ke liye
(Allah ki) panaah talab kiya karte the (inhei'n dam
karte the).⁹²⁷

A'auzu Bikalimaatillahit Taamati Min Kulli Shaitaaniiyou'n wa Haamatin wa Min Kulli A'ayouninlammatin

Saatwie'n (7) Dua:

Abu Saeed Khudreeؓ se riwayat hai ke Jibraeel عليه السلام ne kaha: Aey Muhammadؐ! kya Aap beemaar hain?

Aapؐ ne farmaya: Haa'n to Jibraeel عليه السلام ne (ye) padh kar (Aap par dam kiya):

Allah Ta'ala Ka Naam Lekar Main Aap Par Dam Karta
Hu'n Har Is Cheez Se Jo Aap Ko Takleef De, Har Nafs
Aur Har Hasad Karne Waali Aa'nkh Ke Shar Se, Allah
Ta'ala Aap Ko Shifaade. Main Allah Ka Naam Lekar Aap
Par Dam Karta Hu'n.⁹²⁸

بِسْمِ اللَّهِ أَزْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ
أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَزْقِيكَ

Bismillahi Arqeeka Min Kulli Shai-in Yuzeeka Min Sharri Kullin Nafsin Au A'ayounin Haasidin Allahu Yashfeeka
Bismillahi Arqeeka

In ahaadees se maloom hua ke:

Apne aap par khud dam (T: To recite & blow on yourself) karna

Jo dam karwaane aae ise dam sikhaana ke wo khud hi apne aap par dam kare.

Marz ke mutaalbe ke baghair ise dam karna

Ya mareez ka kisi se dam karwaana sab jaaez hai, lekin afsos ke musalmaan sirf aaghri jaaez (dam karwaana)
par hi amal karte hain apne aap ko dam karne ki sunnat taqreeban mafqood ho chuki hai kyou'nke is mein ek
aadh dua yaad karni padti hai. Yaad rakhie, baraahe raast Allah Ta'ala se maangna intehaai sa'adaat ki baat hai,
ye a'ain ibaadat hai aur mareez ki dua to waise bhi bahot qubool hoti hai lehaaza ise *chahiye* ke naa sirf khud
dam kare balke istaghfaar mamool banaae is se takleef se jald najaat milegi yaa darjaat badhei'nge nez khoob
duaei'n kare Allah qubool karega, Insha Allah.

⁹²⁷ Bukhari: Kitaab Ahaadisul Ambiyaa 3371

⁹²⁸

Tajheez o Takfeen

Abu Qataadaؓ se riwayat hai ke Rasool Allahﷺ ke paas 1 janaaza guzra Aap ne farmaaya: ‘Raahat pane waala hai ya is se auro’n ne raahat paai’ Momin banda duniya ke ranj o museebat se raahat paata hai aur is ezaa se Allah ki rahmat ki taraf araam paata hai aur faajir banda se insaan, shaher, daraqht aur jaanwar raahat paate hain. ⁹²⁹

A’alam Naza’a Mein Talqeen:

Nabi e Rahmatﷺ ne farmaya: In logo’n ko jo marne ke qareeb ho’n لا إِلَهَ إِلَّا اللَّهُ (*Laa Ilaaha Illallah*) ki talqeen karo. ⁹³⁰

Ya’ani inke qareeb لا إِلَهَ إِلَّا اللَّهُ (*Laa Ilaaha Illallah*) padho taakey ise sun kar wo bhi padhei’n lekin afsos ke johlaa zinda, qareeb ul marg ko to is ki talqeen nahi karte albattha maut ke baad chaar pai ko kandha dete waqt kehte jaate hain ‘Kalima Shahaadat’ halaa’nke qhair ul quroon ke musalmano’n mein se kisi ne bhi ye kaam nahi kiya phir ye aaj hamaare deen ka hissa kaise ban sakta hai.

Aapﷺ ne farmaya ke: ‘Jis ka aaqhir kalaam لا إِلَهَ إِلَّا اللَّهُ (*Laa Ilaaha Illallah*) ho wo jannat mein daqhil hoga.’ ⁹³¹

Kyou’nke is ne asaar maut dekh kar nahi balke Allah se dar kar (*Laa Ilaaha Illallah*) padhna lekin chand hi lamho’n baad Allah ki qazaa agai aur لا إِلَهَ إِلَّا اللَّهُ (*Laa Ilaaha Illallah*) is ki zindagi ka aaqhiri kalaam ban gayaa. Allah Ta’ala sab ko iski taufeeq de. Amin.

Rasool Allahﷺ ne farmaya: ‘Jab tum beemar ya mayyat ke paas jao to bhalaai ki baat kaho, kyou’nke is waqt tum jo kuch kehte ho farishte is par amin kehte hain.’

Allah Ta’ala Ke Baare Mein Nek Gumaan Rakhna Waajib Hai:

Rasool Allahﷺ ne farmaya: ‘Tumhei’n is haal mein maut aani chaahiyey ke tum Allah ke sath accha gumaan rakhte ho.’ ⁹³²

Makka Ya Madeena Mein Marne Ki Tamanna Karna:

Hafsaؓ se riwayat karti hain ke main ne Umar e Farooqؓ ko ye dua karte hue suna:

Aey Allah! Mujhe Shahaadat Ki Maut De Aur Mujhe
Madeena Rasool Mein Maut De.’ ⁹³³

اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي فِي بَلَدِ
رَسُولِكَ

Allahummar Zuqnee Shahaadatan Fee Sabeelika Waja’al Mauti Fee Baladi Rasoolika

Maut Ki Aarzu Ki Mumaaneat:

Rasool Allahﷺ ne farmaya: ‘Maut ki aarzu na karo. Agar tum nek ho to shayad ziyaada neki kar sakoge aur agar badkaar ho to shayad tauba karke Allah ko raazi kar sakoge.’ ⁹³⁴

Nabi e Rahmatﷺ ne farmaya: ‘Na maut ki aarzu karo na maut ki dua karo, kyou’nke jab koi shaqs marjaata hai to iski (neki karne ki) ummeed khatam ho jaati hai aur momin ki lambi umar se iski nekiya’n badhti hain.’ ⁹³⁵

Ibne Umarؓ kehte hain Rasool Allahﷺ ne mera kaandha pakad kar farmaaya: ‘Duniya mein is tarha reh goya ke to musaafir balke raahi hai, chunaache Ibne Umarؓ farmaaya karte the, jab shaam ho to subha ka intezaar na

⁹²⁹ Bukhari: ar Raqaaq 6512 – Muslim: 950

⁹³⁰ Muslim: al Janaaez 916,917

⁹³¹ Abu Dawood: al Janaaez 3116) Ise Haakim V1 P351,500 aur Imam Zahabi ne Saheeh kaha

⁹³² Muslim: al Janna 2877

⁹³³ Bukhari: Abwaab Fazaael al Madeena 890

⁹³⁴ Bukhari: al Timnee 7235

⁹³⁵ Muslim: al Zikr wad Dua 2682

kar. Jab subha ho to shaam ka intezaar na kar. Tandruti ko beemari aur zindagi ko maut se pehle ghaneemat jaan.’⁹³⁶

Khud Khushee Saqht Gunaah Hai:

Nabi e Kareem ﷺ ne farmaya: ‘Jo shaqs apne aap ko gala gho’nt kar maarta hai wo jahannam mein apna gala gho’nta rahega aur jo shaqs neza chubho kar apni jaan deta hai wo jahannam mein apne aap ko neza maarata rahega, aur wo jahannam mein hamesha hamesh rahega.’⁹³⁷

Rasool Allah ﷺ ne farmaya: ‘Allah Ta’ala ne farmaya: Mere bande ne apni jaan khud li is liye main ne is par jannat haraam kardi.’⁹³⁸

Jabir bin Samrah ؓ se riwayat hai ke ‘Rasool Allah ﷺ ne is shaqs ki namaz e janaaza nahi padhi jis ne khud khushee ki thee.’⁹³⁹

Lehaaza Mua’aziz ahle ilm iski namaz janaaza mein shareek na ho’n taakey baaqi logo’n ko ibrat haasil ho.

Maiyyat Ko Bosa Dena:

Jiska koi qareebi dost, azeez faut ho jae to isko maiyyat ka farte muhabbat se bosa lena jaaez hai, kyou’nke Abu Bakar ؓ ne Rasool Allah ﷺ ki wafaat par Aap ﷺ ka bosa liya tha.⁹⁴⁰

Maiyyat Par Chaadar Daalna:

Aisha ؓ kehti hain ke Jab Rasool Allah ﷺ faut hue to 1 dhaari daar yamani chaadar se Aap ko dhaa’np diya tha.⁹⁴¹

Faut Hone Waale Ke Dosto’n Aur Rishtedaaro’n Ko Iske Marne Ki Ittela Dena:

Abu Huraira ؓ se riwayat hai ke ‘Rasool Allah ﷺ habsha ke baadsha Najjashee ki marne ki is din khabar di jis din wo faut hua.’⁹⁴²

Anas bin Maalik ؓ se riwayat hai ke ‘Rasool Allah ﷺ ne ghazwa muta mein pehle Ziad phir Jafar aur phir Abdullah bin Rawaaha ؓ ki shaadat ki ittela di aur Aap ﷺ ki ankho’n se aa’nsu jaari the.’⁹⁴³

Maiyyat Ki Ankhei’n Band Karna:

Umme Salma ؓ se riwayat hai ke Rasool Allah ﷺ Abu Salma ؓ ki iyaadat ko aae aur inki ankhei’n khuli reh gai thee’n, phir Aap ﷺ ne inko band kiya aur farmaya: ke jab jaan nikalti hai to aankhei’n iske peeche lagi rehti hain.⁹⁴⁴

Maiyyat Ko Jald Dafan Karna:

Rasool Allah ﷺ ne farmaya: ‘Maiyyat ko jald dafan kar, agar wo nek hai to jis taraf tum ise bhej rahe ho wo iske liye faaeda mand hai aur agar wo buraa hai to isko apni gardano’n se utaardoge.’⁹⁴⁵

Maiyyat Ka Ghusl:

Umme Atiya ؓ ne kaha, ham Rasool Allah ﷺ ki beti zainab ko nehlaa rahe the to Aap ﷺ ne farmaya: ‘Isko 3,5, ya 7 baar paani aur beri ke patto’n se ghushl do aur aaqhir baar (paani mein) kuch kaafoor bhi milaa lo aur ghushl se

⁹³⁶ Bukhari: ar Riqaq 6416

⁹³⁷ Bukhari: al Janaaez 1365 – Muslim: 109

⁹³⁸ Bukhari: 3463 – Muslim: al Eman 113

⁹³⁹ Muslim: al Janaaez 978

⁹⁴⁰ Bukhari: al Janaaez 1241

⁹⁴¹ Bukhari: al Janaaez 1241

⁹⁴² Bukhari: 1245

⁹⁴³ Bukhari: al Janaaez 1246

⁹⁴⁴ Muslim: al Janaaez 920

⁹⁴⁵ Bukhari: al Janaaez 1315 – Muslim: al Janaaez 944

faraaghat par mujhe itella kar dena, ghusl daei'n a'azaae wazu se shuroo karo, (umme atiya kehti hain) ham ne (ghusl ke baad) inke balo'n ko 3 chotiyan' an gondhie'n aur inko peeche daal diya.' ⁹⁴⁶

Is hadees se maloom hua ke aurat ko auratei'n hi ghusl dei'ngi.

Miya'n beewi ek doosre ko ghusl de sakte hain.

Rasool Allah ﷺ ne Aishaؓ kaha ke 'Agar tum mujh se pehle mar gaei'n to main tumhei'n ghusl du'nga, kafan pehnaaou'nga aur tum par namaz e janaaz padhu'nga aur tumhei'n dafan karu'nga.' ⁹⁴⁷

Yaad rahe ke ghusl maiyyat ka tareeqa bhi taqreeban ghusl janaabat waala hai albatta, ghusl ke dauraan ikraam maiyyat ka bahot khayaal rakhna chaahiye. Tafseel darj e zel hai.

1. Wafaat ke fauran baad maiyyat ka mu'n, ankhei'n band ki jaei'n, baazu aur tangei'n aur hath, paou'n ki ungliya'n bhi seedhi kardi jaei'n. Nez qameez aur baniyaan waghaira utaar kar chaadar se maiyyat ka badan dhaa'np diya jae. Maiyyat ke baazu, gale, ya pindli mein koi taweez dhaaga ya kadaa waghaira ho to ise utaar dei'n.
2. Paani aur beri ki patte ubaal liye jaei'n phir neem garam paani istemaal kiya jae lakdi ka ek taqhta aisee jagah rakha jae jaha'n paani ka nikaas aur gandagi ko thikaane lagaana asaan ho, maiyyat ko is taqhte par litaaya jae. Naaf se ghutno'n tak ki jagah kapde se dhaa'np di jae aur dauraan e ghusl siwaae majboori ke maiyyat ki sharamgaah par nazar pade aur naa hi kapde ke baghair ise haath lage.
3. Agar jism zaqhmī ho aur is par pattiya'n bandhi hui ho'n to ehtiyaat se pattiya'n khol kar rui aur neem garam paani se aahista aahista zaqhmī dhoe jaei'n. Har kaam ki ibtedaa daei'n taraf se karei'n siwaae iske ke sirf baei'n jaanib tawajje ki mustaheq ho.
4. Naaf ki taraf haath se maiyyat ka pet 2 ya 3 dabaaya jae (take andar ki gandagee imkaani had tak khaarj ho jae) phir baei'n hath par kapde ka dastaana waghaira (jo kafan ke sath banaaya jaata hai) pahen kar pehle mitti ke 3 dhelo'n aur paani se iska istenjaa karei'n. Agar zer e naaf balo'n ki safaai baaqi ho to karli jae.
5. Naak, daa'nt, mu'n ka khilaal aur kano'n mein acchi tarha geeli rui pher kar inki alag se safaai karli jae taakey baad mein wazu ke dauraan 3 dafa se ziyaada na dhona pade.
6. Bismillah padh kar maiyyat ko masnoon wazu karaaya jae (sar ka masah aur paou'n rehne dei'n) 3 dafa acchi tarha sar dhoei'n.
7. Hasb e zaroorat saabun istemaal karte hue porey jism ko 3 ya 5 ya 7 martaba acchi tarha dhoei'n. Aqhri dafa nehlaate waqt paani mein kuch kafoor milaalei'n. Sab se aakhir mein paou'n dhoei'n. ⁹⁴⁸

Maiyyat Ka Kafan

Mard Ko 3 Kapdo'n Mein Kafan Dena Masnoon Hai:

Rasool Allah ﷺ ko 3 (safed) kapdo'n mein kafan diya gaya is mein kurta thaa na amaama. ⁹⁴⁹

⁹⁴⁶ Bukhari: al Janaaez 1258 – Muslim: al Janaaez 939

⁹⁴⁷ Ibne Majja: al Janaaez 1465

⁹⁴⁸ Muhammad Abdul Jabbar

⁹⁴⁹ Bukhari: al Janaaez 1264 – Muslim: 941

Aurat ke kafan mein 5 kapde istemaal hote hain Hasan Basri ؓ farmate hain ke aurat ke kafan ka paa'nchwa'n kapda wo hai jo qamees ke neeche rehta hai, is se aurat ka satar aur ranei'n baandhi jaati hain. ⁹⁵⁰

Ibne Abbas ؓ se riwayat hai ke ehraam ki haalat mein 1 shaqs ki garden iske oun'th ne tod daali to Aap ؐ ne farmaaya ke 'Isko paani aur beri ke patto'n se ghush do aur 2 kapdo'n mein ise kafan do.' ⁹⁵¹

Aur ye 2 kapde wo hain jin mein isne ehram bandha hua tha. ⁹⁵²

Jaabir bin Abdullah ؓ se riwayat hai ke Rasool Allah ؐ ne Ohad ke shohadaa ke barey mein hukam diya ke inko khoon alood (kapdo'n samet) dafan kiya jaae aur na wo ghush diey gae aur na hi inki namaz e janaaza padhi gai. ⁹⁵³

Marne Se Pehle Apna Kafan Taiyyar Karna Jaaez Hai:

Sahal bin Saad ؓ se riwayat hai ke 1 aurat Rasool Allah ؐ ki paas 1 bani hue haashiyadaar chaadar tohfa mein laae. Aap ؐ is waqt chaadar ki zaroorat thee Aap ne ley lee aur iska tehband banaaya, 1 sahaabi (Abdur Rahman bin A'auf) kehne lage kya umda chaadar hai Aap mujh ko de dijiey. Aap ؐ ne chaadar inhei'n dey dee, logo'n ne kaha ke tum ne Rasool Allah ؐ chaadar maa'ng kar accha nahi kiya. Aap ؐ ko khud zaroorat thee, Abdur Rahman ؓ lage: Allah ki qasam main ne pahenne ke liye nahi maa'ngi balke main isko apna kafan banaou'nga, phir wo chadar inka kafan banee. ⁹⁵⁴

Maiyyat Ka Sog:

Zainab bint Jahash ؓ ke bhaai ka inteqaal hogayaa. 3 din baad inho'n ne khushboo mangwaai aur isko malaa. Phir kahaa mujhe khushbu ki zaroorat nahi thee magar main ne Rasool Allah ؐ se suna ke jo aurat Allah Ta'ala aur qiyaamat par eman rakhti ho iske liye halaal nahi ke 3 din se ziyada kisi maiyyat par sog kare, siwaae shauhar ke jis ka sog 4 maah 10 din hai. ⁹⁵⁵

Umme Atiya ؓ ka ladka faut hogayaa. 3 din baad inho'n ne zardi mangwaa kar badan par malee aur kaha: 'Hamaare liye shauhar ke alaawa kisi aur (ki wafaat) par 3 din se ziyada sog karna mamnoo hai.' ⁹⁵⁶

Maiyyat Par Rona:

Agar maiyyat ko dekh kar rona aae aur aa'nsu jaari hu'n to manaa nahi, is liye ke ye be iqtiyaar rona hai jo jaaez hai. Nabi e Rahmat ؐ Sa'ad bin Obaada ki behoshee par roe, Sahaaba ؓ bhi Aap ؐ ko dekh kar roe pas Aap ne farmaya suno: 'Allah Ta'ala ankh ke rone aur dil ke pareshan hone ki wajah se azaab nahi karta balke zabaan (ke chalaane aur waawela karne) se azaab karta hai.' ⁹⁵⁷

Nabi e Rahmat ؐ ne farmaya (Allah ke haa'n) wo sabar motebar hai, jo sadma ke shuroo mein ho. ⁹⁵⁸

Yaani waawela aur been karne ke baad sabar karna, sabar nahi hai. Asal sabar ye hai ke museebat ke waqt tasleem o razaa ka muzaahera kiya jaae aur izhaar e gham ke fitree tareeqe ke alaawa aur kuch na kiya jaae.

Abdullah bin Masood ؓ se riwayat karte hain Rasool Allah ؐ ne farmaya: 'Wo ham mein se nahi hai jo ruqhsaar (T: cheeks) peete, girebaan phaade aur jaahiliyyat ki pukaar pukaare.' (Yaani noha aur waawela kare). ⁹⁵⁹

⁹⁵⁰ Bukhari: al Janaaez

⁹⁵¹ Bukhari: 1265 – Muslim: 1206

⁹⁵² Nasaai: al Janaaez 1904

⁹⁵³ Bukhari: al Janaaez 1343

⁹⁵⁴ Bukhari: al Janaaez 1277

⁹⁵⁵ Bukhari: al Janaaez 1282 – Muslim: 1487

⁹⁵⁶ Bukhari: 1279

⁹⁵⁷ Bukhari: al Janaaez 1304 – Muslim: al Janaaez 924

⁹⁵⁸ Bukhari: al Janaaez 1302 – Muslim: al Janaaez 926

⁹⁵⁹ Bukhari: al Janaaez 1294 – Muslim: al Eman 103

Rasool Allah ﷺ ne farmaya: ‘Allah Ta’ala farmata hai: ‘Mere (is) momin bande ke liye bahisht hai jiske piyaare ko main ahle duniya se qabz karta hu’n aur wo (iski maut par) sabar karta hai.’ ⁹⁶⁰

Rasool Allah ﷺ ne farmaya: ‘Jaahiliyyat ke 4 kaam aise hain jinhei’n meri ummat ke log bhi karei’nge.

1. (Apne) Hasab (*T: Family, Tribe, Khaandaan*) par faqhar karna.
2. (Doosre ke) nasab (*T: Family Status*) par ta’an karna.
3. Sitaaro’n ke zariy paani talab karna.
4. Noha (*T: crying & shouting when somebody is dead*) (aur ye bhi farmaaya) Agar noha karne waali aurat marne se pehle tauba na kare to qiyaamat ke din is par gandhak ka kurta aur khaarish ki odhni hogi.’ ⁹⁶¹

Ahle Jaahiliyat ka aqeeda tha ke sitaaro’n ki naqal o harkat aur tuloo o ghuroob ka barish aur deegar zameeni waqaaat o hawaadis ke sath gehra ta’alluq hai aaj-kal ilm nujoom bhi inhi shirkiya khurafaat se ebaarat hai. Allah Ta’ala mehfooz rakhe. Ameen.

Rasool Allah ﷺ ke bete Ibraheem ؑ jab haalat e nazaa mein the to Aap ﷺ ne inhei’n uthaaya aur farmaaya: ‘Ankh aa’nsu bahaarahi hai aur dil ghamgheen hai magar iske bawajood ham kuch nahi kahei’nge siwaae is (baat) ke jis se hamaara rab raazi ho. Aur Allah ki qasam aey Ibraheem! Ham teri judaai ke sabab ghamgheen hain.’ ⁹⁶²

Maloom hua ke Allah Ta’ala mehboob ki muhabbat mein aakar apne faisle nahi badalta, balke jo chahta hai so karta hai. Wo kisi taaqat se maroob hota hai naa kisi ki muhabbat se maghloob. Ghafoor ur Raheem hai tu har ek ke liye aur agar be-niyaaz hai to sab ke liey.

Rasool Allah ﷺ ka nawaasa faut hua to Aap ﷺ ki ankho’n se aa’nsu jaari ho gae.

Sa’ad bin Obaada ؓ ne arz ki Yaa Rasool Allah ﷺ ! Ye kya hai?

Aap ﷺ ne farmaya: ‘Ye wo rahmat hai jo Allah ne apne bando’n ke dilo’n mein paida ki hai aur Allah apne bando’n mein se rahmat karne walo’n par hi rahmat karta hai.’ ⁹⁶³

Nabi e Kareem ﷺ ne farmaya: jis aurat ke 3 bacche mar jaei’n aur wo Allah ki razaa mandi ki khaatir sabar kare to wo jahaannam ki aag se aadh banein’ge 1 aurat ne poocha agar 2 bacche mar jaei’n to?

Aap ﷺ farmaya: ‘2 bacche bhi.

Abu Huraira ؓ se riwayat hai ke is se muraad wo bacche hain jo abhi baaligh na hue ho’n.’ ⁹⁶⁴

1 riwaayat mein hai ke wo apne maa’n baap se mile’nge phir inka kapda ya hath pakadei’nge aur inko na chhodei’nge yaha’n tak ke Allah inko aur inke bapo’n ko jannat mein daaqhil kardega. ⁹⁶⁵

1 aur riwaayat mein hai ke Allah Ta’ala in baccho’n par (apni) rahmat aur fazal ke sabab is shaqs ko (yaani inke waalid ko) jannat mein daqhil karega. ⁹⁶⁶

⁹⁶⁰ Bukhari: al Riqaq 6424

⁹⁶¹ Muslim: al Janaaez 934

⁹⁶² Bukhari: al Janaaez 1303 – Muslim: al Fozaael 2315

⁹⁶³ Bukhari: al Janaaez 1284 – Muslim: al Janaaez 923

⁹⁶⁴ Bukhari: al Ilm 101 – Muslim: al Birr wal Silah 2633,2634

⁹⁶⁵ Muslim: Kitaab al Birr wal Silah 2635

⁹⁶⁶ Bukhari: al Janaaez 1248) Bashart ke waalid ka Aqeedah durust ho

Achaanak Maut:

Obaid bin Khalid al Salmiؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: ‘Achaanak maut (kaafir ke liey) Allah Ta’ala ki ghazab ki pakad hai.’⁹⁶⁷

Maut Ke Waqt Peshaani Par Paseena:

Bareedaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: ‘Maut ke waqt momin ki peshaani par paseena aajaata hai.’⁹⁶⁸

Jis Ghar Mein Wafaat Ho Inke Haa’n Khaanaa Pakaa Kar Bhijwaana:

Abdullah bin Jafarؓ farmate hain ke jab Jafarؓ ki wafaat ki khabar aai to Rasool Allahﷺ ne farmaya: Aale Jafar ke liye khaana taiyyar karo in logo’n par aisee museebat aai hai jis mein wo khaana nahi pakaa sakei’nge.⁹⁶⁹

Kitnee buree aur naa munaasib baat hai ke baaz ahle maiyyat doosro’n ke liye khaane ka intezaam karte hain.

Ta’aziyyat Ke Masoon Alfaaz:

Yaqeenan Allah ka (maal) hai jo isne le liyaa uar isi ka hai jo isne de rakha hai iske haa’n har cheez (ke fanaa hone) ka waqt muqarrar hai (lehaaza) sabar karke iska ajar o sawaab haasil karo.⁹⁷⁰

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى

Inna Lillahi Maa A’khaza walahu Maa A’ataa wa Kullu Shai’in I’indah Bi Ajalin Musamman Faltasbir wal Tahtasib

⁹⁶⁷ Abu Dawood: al Janaaez 3110 – Musnad Ahmad V4 P 219

⁹⁶⁸ Tirmizee: al Janaaez 982) Imaam Tirmizee ne ise Hasan kaha

⁹⁶⁹ Abu Dawood: al Janaaez 3132 – Ibne Majja 1210

⁹⁷⁰ Bukhari: 1284 – Muslim: 923

Namaaz e Janaaza

Rasool Allah ﷺ ne farmaya: ‘Eman ki haalat mein sawaab ki niyyat se jo kisi musalmaan ke janaaza ke sath jaata, iske saath rehta, iska janaaza padhta aur isko dafan karke faarigh hota hai to iske liye 2 qiraat sawaab hai. Har qiraat ohad pahaad ke baraabar hai aur jo (sirf) janaaza padh kar waapas aajaata hai iske liye 1 qiraat hai.’ ⁹⁷¹

Rasool Allah ﷺ ne farmaya: ‘Jis musalman ke janaaza mein aise 40 aadmi shaamil ho’n jo Allah ke sath shirk na karte ho’n to Allah Ta’ala is (maiyyat ke haq) mein inki sifaarish qubool karta hai.’ ⁹⁷²

Rasool Allah ﷺ ne farmaya: ‘4 musalman jis musalman ki ta’areef karei’n aur acchi shahaadat dei’n, Allah isko jannat mein daqhil karega.

Ham ne arz kiya: ‘aur 3’? Aap ﷺ ne farmaya: 3 bhi.

Ham ne arz kiya: ‘aur 2’? Aap ﷺ ne farmaya: 2 bhi.

Phir ham ne 1 ke bare mein nahi poocha.’ ⁹⁷³

Yahaa’n in musalmano’n ki gawaahi muraad hai jinka aqeeda o amal aur aqhlaaq o kirdaar *Kitab o Sunnat* ke mutaabiq ho.

Namaaz e janaaza padhne ke liye maiyyat ki chaarpaai is tarha rakhei’n ke maiyyat ka sar shimaal (*T: North*) ki simt aur paou’n Junoob (*T: South*) ki jaanib ho’n, phir baawazu hokar safei’n baandhei’n.

Anas bin Maalik ؓ 1 mard ka janaaz padhaya to wo (iske) sar ke saamne khade hue, phir 1 aurat ka janaaza laaya gaya to wo iske darmiyaan khade hue aur farmaya ke Rasool Allah ﷺ aisa hi karte the. ⁹⁷⁴

Phir dil mein niyyat karke dono’n hath kandho’n ya kano’n tak uthaei’n aur phir takbeer keh kar Surah Fateha padhei’n.

Janaaza Mein Surah Fatiha:

Abu Omaama bin Sahal ؓ se riwayat hai ke namaz janaaza mein sunnat tareeqa ya hai ke pehle takbeer kahi jaae, phir faateha padhi jaae, phir Nabi e Rahmat ﷺ par darood aur maiyyat ke liye dua (ki jaae) is ke baad salaam (phera jaae). ⁹⁷⁵

Talha bin Abdullah bin Aouf ؓ kehte hain ke main ne ibne Abbas ؓ ke peeche namaz e janaaz padhi to Aap ne Surah Fateha padhi aur farmaya: Main ne ye is liye kiya taakey tum jaan lo ke ye sunnat hai. ⁹⁷⁶

Is se jehri qiraa-at bhi saabit hui, tajjub hai jo log uth-te baith-te ‘Faateha’ ke naam lete hain wo namaz janaaza mein ise padhte hi nahi.

Talha bin Abdullah kehte hain ke main ne ibne Abbas ؓ ke peeche namaz janaza padha inho’n ne Surah Fateha aur 1 aur Surah padhi aur buland awaaz se qira-at ki hatta ke ham ne suna, jab faarigh hue to farmaya ke ‘ye sunnat aur haq hai’. ⁹⁷⁷

⁹⁷¹ Bukhari: al Eman 47 – Muslim: al Janaaez 945

⁹⁷² Muslim: al Janaaez 948

⁹⁷³ Bukhari: al Janaaez 1368

⁹⁷⁴ Tirmizee: al Janaaez 1034 – Abu Dawood: al Janaaez 3194) Imam Tirmizee ne ise Hasan kaha

⁹⁷⁵ Musannaf Abdur Razzaq: 6428 V3 P489,490) Imam Hafiz ibne Hajar ne ise Saheeh kaha

⁹⁷⁶ Bukhari: al Janaaez 1335

⁹⁷⁷ Nasai: al Janaaez 1987 V4 P 74,75) Imam Ibne Turkamaani ne Saheeh kaha

Namaz e Janaza Ka Padhna Sunnat Hai:

Abu Omaama bin Sahalؓ se riwayat hai ke namaz e janaza mein sunnat tareeqa ye hai ke Imam pehli takbeer ke baad surah fateha sirran padhe phir 3 takbeerat kahe aur aaqhri takbeer ke sath salam phera jaae. ⁹⁷⁸

Buland awaaz se bhi janaza padhaya jaa sakta hai, chunaache Aouf bin Maalikؓ kehte hain, Nabiﷺ ne namaz e janaza mein 1 dua padhi jo main ne yaad karli aur main ne tamanna ki kaash ke ye mera janaaza hota. ⁹⁷⁹

Janaaza Ki Takbeerat:

Abu Hurairaؓ se riwayat hai ke beshak Nabi e Rahmatﷺ ne najjashi ke janaaze mein 4 takbeerat kahi. ⁹⁸⁰

Zaid bin Arqamؓ namaz e janaza par 4 takbeerat kehte. 1 Janaaza par inho'n ne 5 takbeerat kahie'n aur farmaya ke Rasool Allahﷺ is tarha bhi karte the. ⁹⁸¹

Maloom hua takbeer e oola ke baad Surah Fateha ka padhna sunnat hai. Surah Fateha aur doosri Surah padh kar imam ko doosri takbeer kehni chaahiyey. Phir namaz waala Darood Shareef (T: Darood e Ibraheemi) padhei'n. Iske baad teesri takbeer keh kar in duaon mein se koi dua padhei'n:

Pehli (1) Dua:

Abu Hurairaؓ riwayat hai ke Rasool Allahﷺ ne 1 janaaza par ye dua padhi:

Aey Allah! Hamaare Zinda Aur Murde Ko, Chote Aur Bade Ko, Mard Aur Aurat Ko, Haazir Aur Ghaib Ko Baqsh de. Aey Allah! Ham Mein Se Jis Ko Tu Zinda Rakhe Ise Eman Par Zinda Rakh Aur Ham Mein Se Jisko Tu Faut Kare Ise Islam Par Faut Kar. Aey Allah! Hamei'n is (Maiyyat) Ke Ajar Se Mehroom Na Rakh Aur Iske Baad Hamei'n Gumrah Na Kar! ⁹⁸²

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا وَأُنْثَانَا ،
وَشَاهِدِنَا وَعَائِنَا . اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى
الْإِيمَانِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ وَمَنْ تَوَفَّيْتَهُ
مِنْ فَتَوَفَّهُ عَلَى الْإِسْلَامِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا
بَعْدَهُ

Allahumaghfir lihaiyyina wa Maiyyitina wa Sagheerinina wa Kabeerina wa Zakarina wa Unthaana wa Shaahidina
wa Ghaaibina Allahumma Man Ahyaitahu Minna Faiahyihee A'alal Emani waman Tawaffaitahu Minna
Fatawaffahu A'ala Islaami Allahuma Laa Tahrimna Ajrahu walaa Tazillana Ba'adahu

Doosri (2) Dua:

Aouf bin Maalikؓ se riwayat hai Rasool Allahﷺ ne janaaza mein ye dua padhi:

Aey Allah! Ise Maaf Farma, Is Par Raham Farma, Ise A'afiyat Mein Rakh, Is Se Darguzar Farma, Iski Behtareen Mehmaani Farma, Iski Qabar Faaq Farma, Iske (Gunah) Paani, Olo'n aur Barf Se Dho Daal, Ise Gunaho'n se Is Tarha Saaf Karde Jaise Tu Safed Kapde Ko Mail Se Saaf Karta Hai. Ise Iske (Duniya waale) Ghar Se Behtar Ghar, (Duniya ke) Logo'n se Behtar Log Aur Iski Beewi Se Behtar Beewi Ataa Farma, Ise Bahisht

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَفِّ عَنْهُ وَآكِرِمِ نُزُلَهُ وَوَسِّعِ
مُدْخَلَهُ وَاعْسِلْهُ بِالمَاءِ وَالثَّلْجِ وَالبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ
وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

⁹⁷⁸ Nasai: V4 P 75) Imam Ibne Hajar ne ise Saheeh

⁹⁷⁹ Muslim: al Janaaez 963

⁹⁸⁰ Bukhari: al Janaaez 1333 – Muslim: al Janaaez 951

⁹⁸¹ Muslim: al Janaaez 957

⁹⁸² Abu Dawood: al Janaaez 3201) Ise Imam Ibne Hibban ne Saheeh kaha

Mein Daqhil Farma, Azaab e Qabar Aur Azaab e Jahannam Se Bachaa. ⁹⁸³

Allahumgh firlahu Warhamhu wa A'afihi Wa'afu A'anhu Wakrim Nuzulahu wa wasso'o Mudkhalahu Waghsilhu Bilmaai Wathalliji Walbaradi wa Naqqihi Minal Khataaya Kamaa Naqqaitath Thaubal Abyaza Minad Danasi Wabdilhu Daaran Khairam Mindaarihi Wa Ahlan Khairam Min Ahlihi Wazaujan Khairam Min Zaujihi Wadkhlilul Jnnata Wa ai'izhu Min A'azabil Qabri wa A'azabin Naar

Teesri (3) Dua:

Aey Allah! Tera Ye Banda, Teri Bandi Ka Beta, Teri Rahmat Ka Mohtaaj Hai, Tu Ise Azaab Na De Tu Tujhe Kya Parwah. Agar Ye Nek Tha To Iski Nekiyo'n Mein Izaafar Farma Aur Agar Gunahgaar Tha To Ise Maaf Farma. ⁹⁸⁴

اللَّهُمَّ عَبْدُكَ وَابْنُ أُمَّتِكَ، إِحْتَاجُ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ
عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ
مُسِيئًا فَتَجَاوَزْ عَنْهُ

Allahumma A'abudka Wabnu Amatika Ihtaaja Ilaa Rahmatika Wa Anta Ghaniyyun A'an A'azaabihi In Kaana Muhsinan Fazid Fee Hasanaatihi Wa In Kaana Musiaan Fatajaawaz A'anhu -

Janaaza Ke Masaael:

Nabi E Rahmat ﷺ farmaya: 'Jab tum janaza dekho to khade ho jaaao aur jo shaqs janaaz ke sath jaae is waqt tak na baithe jab tak janaza na rakha jaae.' ⁹⁸⁵

Jab Saad bin Abi Waqqas ؓ ka inteqaal hua to Aisha ؓ ne farmaya ke inka janaaza masjid mein laao taakey main bhi namaz e janaaza mein shareek ho jaaou'n, logon ne taamul (T: People were confused weather to bring the janaza inside the masjid or not) to inho'n ne farmaya ke Allah ki qasam Rasool Allah ﷺ ne Sohail ؓ inke bhai ki namaz janaaza masjid mein padhai. ⁹⁸⁶

Siddiq e Akbar ؓ ki namaz janaza bhi masjid mein padhi gai, nez Farooq e Azam ؓ ki namaz e janaza Soheb ؓ ne masjid mein padhai. ⁹⁸⁷

Jis janaaze ke sath khilaaf sharai kaam ho'n iske saath jaana mana hai.

Abdullah bin Umar ؓ ne farmate hain ke 'Rasool Allah ﷺ ne is janaze ke sath jaane se mana farmaya jis ke sath noha aur maatam karne waali auratei'n ho'n.' ⁹⁸⁸

Mughaira bin Shoba ؓ se riwayat hai Rasool Allah ﷺ ne farmaya: 'Sawaar janaaze ke peeche rahe aur paidal chalen waale janaze ke qareeb rehte haue aage, peeche, daaei'n aur baei'n chal sakte hain.' ⁹⁸⁹

⁹⁸³ Muslim: al Janaaez 963

⁹⁸⁴ Haakim V1 P 359) Imam Zahabi ne ise Saheeh kaha

⁹⁸⁵ Bukhari: al Janaaez 1310 – Muslim: 959

⁹⁸⁶ Muslim: al Janaaez 973

⁹⁸⁷ Baheqhee: V4 P 52

⁹⁸⁸ Ibne Majja: Al Janaaez 1583

⁹⁸⁹ Abu Dawood: al Janaaez 3180) Imam Tirmizee ne Hasan Saheeh kaha

Ghaeabaana Namaaz e Janaaza

(T: Namaaz e Janaaza in Absence of the maiyyat)

Jis din Najjashi (T: King of Habsha, who accepted Islam) faut hue. Rasool Allah ﷺ Sahaaba رضى الله عنه ke sath nikle, saf bandi ki aur 3 takbeerat ke sath (namaz e janaaza) adaa ki. ⁹⁹⁰

Aur Farmaya ke ‘Apne bhai ki namaz e janaza adaa karo, kyou’nke arz e ghair mein faut hue.’ ⁹⁹¹

Oqba bin Aamir رضى الله عنه se riwayat hai ke ‘Rasool Allah ﷺ ek din baahar nikle aur Ohad ke shohada ke liye is tarha namaz padhi jaise maiyyat par namaz padhte hain.’ ⁹⁹²

Is se maloom hua ka maiyyat ki ghaeabaana namaz janaaza padhi jaa sakti hai Imam Shafai aur Imam Ahmad bin Hambal ka yehi maslak hai.

Magar Sahaaba Ikram رضى الله عنه aur Tabaeen rahimahullah alaihim mein ghaeabaana namaz janaaza ke mamool na hone ki sab se badi daleel ye hai ke Khulafaa e Rashideen ki ghaeabaana namaz janaaza poori islaami mamlekat mein adaa ki jaati. Magar aisa kisi se bhi manqool nahi hai. Imam Ibne Qaiyyim, Ibne Taimiyya, Allama Naasiruddin Albaani rahimahullah alaihim aur muhaqqhiqeen ki 1 jamat ghaeabaana namaz e janaaza adaa karne ki qaael nahi hai.

Haafiz ibne Abdul Barr farmate hain: ‘Agar ghaeab par namaz janaaza jaaez hoti to Nabi e Rahmat ﷺ apne Sahaaba رضى الله عنه ki ghaeabana namaze janaaza adaa karte isi tarha sharq o gharb (T: east & west) mein rehne waale musalman, khulafaa e rashideen ki bhi ghaeabaana namaz e janaaza padhte, magar aisa kisi se bhi manqool nahi hai.’

Ibne Qaiyyim رضى الله عنه ne farmaya: ‘Musalmano’n mein bahot se aise log faut hue jo Nabi e Rahmat ﷺ se ghaeab the magar Aap ne in mein se kisi ki ghaeabaana janaza adaa nahi ki.’

Qabar Par Namaaz e Janaaza

Abu Huraira رضى الله عنه se riwayat hai ke siyaah rang ki 1 khatoon masjid (nabawi) mein jhaadu phera karti thee. Wo inteqaal kar gai aur Nabi e Akram ﷺ ko iski maut ka ilm na hua, 1 din Aap ﷺ ne iske bare mein poocha. Sahaaba رضى الله عنه ne bataya ke wo faut ho gai hain. Aap ﷺ ne farmaya: ‘Tum ne mujhe ittela kyou’n na di? Mujhe iski qabar bataao.

Sahaba رضى الله عنه ne Aap ﷺ ko inki qabar bataai, phir Aap ﷺ ne qabar par namaz e janaaza padhi aur farmaya: Ye qabarei’n taariki aur zulmat se bhari hoti hain. Meri namaz ke sabab Allah Ta’ala inko raushan kar deta hai.’ ⁹⁹³

Is se maloom hua ke masjid ki safaai karne ki badi fazeelat hai nez ye bhi maloom hua ke Allah Ta’ala ne Nabi e Akram ﷺ aalim ul ghaib nahi the.

Tadfeen o Ziyaarat

1. Oqba bin Aamir رضى الله عنه kehte hain ke: ‘Rasool Allah ﷺ ne 3 auqaat mein namaz padhne aur murdo’n ko dafan karne se mana farmaya: 1. Tuloo e Aftaab ke waqt hatta ke (suraj) buland ho jaae.
2. Jab Suraj dopaher ke waqt a’aen sar par ho, hatta ke dhal jaae.
3. Ghuroob e aftaab ke waqt, hatta ke ghuroob hojaae.’ ⁹⁹⁴

⁹⁹⁰ Bukhari: al Janaaez 1254 – Muslim: 951

⁹⁹¹ Ibne Majja: al Janaaez 1537

⁹⁹² Bukhari: 1343 – Muslim: al Fazaal 2296

⁹⁹³ Bukhari: al Janaaez 1337 – Muslim: al Janaaez 956

⁹⁹⁴ Muslim: Salatul Musafireen 831

Ibne Umarؓ se riwayat hai ke Namaz e Janaaza, Namaz e Fajr aur Namaz e Asr ke baad adaa ki jaasakti hai. ⁹⁹⁵

Jang e Ohad ke din Rasool Allahﷺ ne Sahaaba Ikramؓ se farmaya ke ‘Qabar gehri khodo aur ise hamwaar aur saaf rakho.’ ⁹⁹⁶

Abdullah bin yazeed ne Haaris ka namaz e janaaza padhaya phir maiyyat ko paou’n ki taraf se qabar mein daaqhil kiya aur farmaya ke ye sunnat hai. ⁹⁹⁷

Maiyyat Ko Qabar Mein Rakhte Waqt Ki Dua:

Ibne Umarؓ se riwayat hai ke Nabi e Rahmatﷺ jab maiyyat ko qabar mein rakhte to kehte:

Allah Ke Naam Se Aur Rasool Allah Sallallahu A’alaihe
Wasallam Ke Mazhab Aur Tareeqe Par (ise dafar karte
hain). ⁹⁹⁸

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Bismillahi wa A’alaa Sunnati Rasoolillahi Sallallahu A’alaihe Wasallam

Afsos ke ye sunnat bhi mit-ti chali jaa rahi hai kyou’nke logo’n ne iska mutabaadil dhoondh rakha hai, yaani wahi kalma shahaadat: أشهد أن لا إله إلا الله **Ash Hadu An Laailaaha Illallah**

Saad bin Abi Waqqasؓ se wasiyyat ki ke mere liye lahed banana aur is par kacchi ei’ntei’n lagaana jaise Rasool Allahﷺ ke liye kiya gaya tha. ⁹⁹⁹

Aapﷺ ki qabar ount ki kohaani jaisee thee. ¹⁰⁰⁰

Osman bin Affanؓ se riwayat hai ke Nabi e Rahmatﷺ maiyyat ke dafan se farigh hojaate to qabar par khade hoe farmate: ‘Apne bhai ke liye baqshish aur saabit qadmi ki dua karo kyou’nke ab is se sawaal o jawaab ho rahe hain.’ ¹⁰⁰¹

Qabar Par Bataur Alaamat Patthar Nasab Karna:

Anas bin Maalikؓ se riwayat hai ke Nabi e Akramﷺ ne Osman bin Mazo’onؓ qabar par alaamat ke taur par 1 patthar nasab farmaaya. ¹⁰⁰²

Qabar Par Mitti Daalna:

Abu Hurairaؓ se riwayat hai ke Rasool Allahﷺ ne janaaza ki namaz padhi phir qabar ke paas aae aur sar ki taraf se 3 lap (T: 3 times with both hands) mitti daali. ¹⁰⁰³

Qabaro’n Ko Poqhta Banaane Ki Mumaaneat:

Qabaro’n ko oucha karna, poqhta banana in par gumbad aur qubbe banana haraam hai.

Rasool Allahﷺ ne poqhta qabrei’n aur in par imaat (gumbad waghaira) banaane se mana kiya Aapﷺ ne qabar par baithne aur inki taraf mu’n karke namaz padhne se (bhi) mana farmaya hai. ¹⁰⁰⁴

Chaahe koi shaqs mujaawar ban kar baithe ya chilla kashee ke liey, sab naajaaez hai.

⁹⁹⁵ Moota Imam Maalik: al Janaaez V1 P229

⁹⁹⁶ Tirmizee: al Jihaad 1713 – Abu Dawood: al Janaaez 3215) Imam Tirmizee ne ise Saheeh kaha

⁹⁹⁷ Abu Dawood: al Janaaez 3211) Imam Baheqhee ne ise Saheeh kaha

⁹⁹⁸ Abu Dawood: al Janaaez 3213) Ise Imam Haakim aur Imam Zahabi ne Saheeh kaha

⁹⁹⁹ Muslim: al Janaaez 922

¹⁰⁰⁰ Bukhari: al Janaaez 1390

¹⁰⁰¹ Abu Dawood: al Janaaez 3221) Imam Haakim V1 P 370 aur Haafiz Zahabi ne ise Saheeh kaha

¹⁰⁰² Ibna Majja: al Janaaez 1561

¹⁰⁰³ Ibne Majja: al Janaaez 1565

¹⁰⁰⁴ Muslim: al Janaaez 972

Rasool Allah ﷺ ne qabro'n par likhne se bhi mana farmaya hai. ¹⁰⁰⁵

Sayyadna Ali ؑ bayan karte hain ke mujhe Rasool Allah ﷺ ne hukam diya ke main har tasweer mitaa du'n aur har ounchee qabar baraabar kardu'n. ¹⁰⁰⁶

Umme Habeeba aur Umme Salma ؓ ne Rasool Allah ﷺ se 1 Girje ka zikar kiya ke is mein tasweerei'n lagi thei'n. Aap ﷺ farmaya ke: jab in logo'n ka koi nek shaqs marjaata to wo iski qabar par masjid banaate aur waha'n tasweerei'n banaate. Qiyaamat ke din ye log Allah ke nazdeek badtareen maqhlooh ho'nge. ¹⁰⁰⁷

Rasool Allah ﷺ ne aaghri beemari (Marzul Maut) mein farmaya: 'Allah Ta'ala yahood o nasaara par laanat kare, jinho'n ne apne paighambaro'n ki qabro'n ko masjidei'n banaa liya. Aisha ؓ ne farmaya: Agar is baat ka dar naa hota ke log Aap ﷺ ki qabar ko masjid bana lei'nge to Aap ﷺ ki qabar khuli jagah mein hoti.' ¹⁰⁰⁸

Qabro'n Ki Ziyaarat:

Rasool Allah ﷺ ne farmaya: 'Main ne Tumhei'n qabro'n ki ziyaarat se mana kiya tha. Ab Tum inki ziyaarat kiya karo.' ¹⁰⁰⁹

Abu Huraira ؓ se riwayat hai ke rasool Allah ﷺ ne apni waleda ki qabar ki ziyaarat ki, khud bhi roe aur jo Aap ﷺ ke sath the wo bhi roe. Phir Aap ﷺ ne farmaya: 'Main ne apni waleda ki baqhshish ki dua karne ke liey Allah Ta'ala se ijaazat maa'ngi, mujhe ijaazat nahi milee, phir main ne inki qabar ki ziyaarat karne ki ijaazat maa'ngi pas mujhe ijaazat de di gai, pas tum bhi qabro'n ki ziyarat kiya karo, kyou'nke qabro'n ki ziyarat maut yaad dilaati hai.' ¹⁰¹⁰

Shaikh Albaani ؒ farmate hain: Nabi e Akram ﷺ ne qabro'n ki ziyarat karne wali aurato'n par lanat ki, magar iske baad aap ne ijaazat de di to is mein mard, auratei'n dono'n shaamil hain.

Rasool Allah ﷺ 1 aisee aurat par se guzre jo qabar par baithee ro rahi thee, Aap ﷺ ne ise Allah se darne aur sabar karne ka hukam diya. ¹⁰¹¹

Agar aurato'n ka qabarastan jaana naajaaez hota to Aap ﷺ isko qabarastan mein aane se bhi mana kardete.

Ummul Momineen Aisha ؓ ke bhai Abdur Rahman ki qabar ki ziyarat ko gaei'n inse kaha gaya, kya Nabi e Rahmat ﷺ ne (aurato'n ko) is se mana nahi kyat ha? To Aisha Siddiqah ؓ ne farmaya, pehle mana kiya tha, phir ijaazat de di thee. ¹⁰¹²

Aisha Siddiqah ؓ kehti hain, main ne Nabi e Rahmat ﷺ se poocha, jab main qabarastan mein jaou'n to kaun si dua padho? Aap ﷺ ne dua sikhai. ¹⁰¹³

Abu Huraira ؓ se riwayat hai ke: 'Rasool Allah ﷺ ne kasrat se qabro'n ki ziyarat karne waali aurato'n par laanat farmai hai.' ¹⁰¹⁴

¹⁰⁰⁵ Abu Dawood: al Janaaez 3226) Imam Haakim V1 P370 aur Imam Zahabi ne ise Saheeh kaha

¹⁰⁰⁶ Muslim: al Janaaez 969

¹⁰⁰⁷ Bukhari: al Salah 427 – Muslim: 528

¹⁰⁰⁸ Bukhari: al Janaaez 1390 – Muslim: al Masaajid 529

¹⁰⁰⁹ Muslim: al Janaaez 977

¹⁰¹⁰ Muslim: 9766

¹⁰¹¹ Bukhari: al Janaaez 1252 – Muslim: al Janaaez 926

¹⁰¹² Mustadrak Haakim V1 P376) Ise Imam Zahabi ne Saheeh aur Haafiz Iraaqi ne Jaiyyid kaha

¹⁰¹³ Muslim: al Janaaez 974) Isse bhi maloom hua ke aurato'n ka qabarastan jaana jaaez hai

¹⁰¹⁴ Tirmizee: al Janaaez 1056) Imam Tirmizee aur Imam Ibne Hibban ne ise Saheeh kaha

Kyou'nke in mein sabar ka maadda (*T: Paitence*) kam hota hai nez wo shirkiya umoor mein bhi tez hoti hain. Ye qabro'n ki ziyarat is liye mashroo nahi ke waha'n jaakar shirk o bidat ke kaam kiye jaaei'n, balke qabro'n ki ziyarat se maut ko yaad karna maqsood hai.

Maloom hua ke aurato'n ke liye bakasrat ziyaarat to mana hai, magar kabhi kabhaar jaaez hai.

Rasool Allah ﷺ ne farmaya: 'Murdo'n ko bura na kaho, wo to aage bheje hua (amaal) ki taraf chale gae hain.' ¹⁰¹⁵

Ahle Quboor Ke liye Dua Karte Waqt Haath Uthaana:

Aishaؓ kehti hain ke: '1 raat Rasool Allah ﷺ ghar se nikle aur (madeena ke qabarastaan) baqee paho'nche aur der tak waha'n khade rahe. Phir Aap ﷺ ne dono'n hath uthaa kar dua ki. Aap ﷺ ne 3 baar aisa kiya, phir waapas aae. Phir Aap ﷺ ne Aishaؓ ko bataaya ke mere paas Jibraeel عليه السلام aae aur kaha ke tumhara Rab tumhei'n hukam farmata hai ke tum baqee ke qabarastaan jao aur inke liye maghfirat ki dua karo. Aishaؓ ne arz ki ke main in ke liye kaise dua karu'n to Aap ﷺ ne farmaya you'n kaho:

Momin aur Musalman Gharwalo'n Par Salaamati Ho.
Ham Mein Se Aage Jaane Walo'n Aur Peeche Rehne
Walo'n Par Allah Ta'ala Raham Farmaae Aur Agar
Allah Ne Chhaha To Ham Bhi Anqareeb Tum Se Milne
Wale Hain.' ¹⁰¹⁶

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ
اللَّهُ الْمُسْتَقْدِمِينَ وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَلْآخِثُونَ

Assalamu A'ala Ahlid Diyaari Minal Momineena Wal Muslimeena Wa Yar Hamullahul Mustaqdimeena Minna Wal
Musta Qhireena Wa Inna Inshaa a Bikum Lalaa Hiqoon -

Muslim hi ki 1 riwayat mein ye alfaz bhi hain: *أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ*, **Asalullaha Lanaa Walakumul A'afiyata** - Main
Allah Ta'ala Se Apne Aur Tumhare liye Aafiyat Ki Dua Karta Hu'n.' ¹⁰¹⁷

Isaale Sawaab Ke Tareeqe:

Abu Hurairaؓ kehte hain ke Rasool Allah ﷺ ne farmaya: 'Marne ke baad insaan ke amaal ke sawab ka silsilaa munqate hojaata hai lekin 3 cheezo'n ka sawaab maiyyat ko milta rehta hai.

1. Sadqa Jaariya
2. Logo'n Ko faaeda dene waala Ilm
3. Nek aulaad jo maiyyat ke liye dua kare.' ¹⁰¹⁸

Rasool Allah ﷺ ne farmaya: 'Momin ko marne ke baad jin amaal aur nekiyo'n ka sawaab milta rehta hai is mein:

1. Wo Ilm hai jo isne logo'n ko sikhaaya aur pahilaaya.
2. Nek aulaad hai, jo isne apne peeche chhoddi.
3. Quran ki taleem jo logo'n ko sikhaai.
4. Masjid jo tameer karaai.
5. Musaafir khaana
6. Wo sadqa jo sehat ki haalat mein isne nikaala in sab ka sawaab marne ke baad milta rehta hai.' ¹⁰¹⁹

¹⁰¹⁵ Bukhari: al Janaaez 1393

¹⁰¹⁶ Muslim: al Janaaez 974

¹⁰¹⁷ Muslim: 975

¹⁰¹⁸ Muslim: al Wasiyya 1631

¹⁰¹⁹ Ibne Majja: Muqaddama 242

Abdullah bin Abbasؓ se riwayat hai ke Saad bin Obaadaؓ ne Rasool Allahﷺ se maa'n ki nazar ke baare mein sawaal kiya, jise poora karne se pehle wo faut ho gai thee'n. Aapﷺ ne farmaya: Api maa'n ki taraf se tum nazar poori karo'.¹⁰²⁰

Ibne Abbasؓ se riwayat hai ke qabeela jaheena ki 1 aurat Nabi e Kareemﷺ ki khidmat mein haazir hui aur arz kiya ke meri maa'n ne Haj ki nazar maani thee, lekin Haj karne se pehle hi faut ho gai kya main iski taraf se Haj karu'n.

Aapﷺ ne farmaya: 'Haa'n! iski taraf se Haj karo, agar tumhari waleda par qarz hota to kya tum adaa kartee'n? Is ne Arz ki haa'n!

Aapﷺ ne farmaya: Allah Ka qarz yaani nazar adaa karo, Allah Ta'ala ziyada haqdaar hai ke iska qarz adaa kiya jaae'.¹⁰²¹

Aishaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya ke: 'Jo shaqs faut ho jaae aur iske zimme roze baaqi ho'n to iska waaris roze rakhe'.¹⁰²²

Abu Hurairaؓ se riwayat hai 1 sahs ne Rasool Allahﷺ se arz kiya ke mera baap faut ho gaya hai aur isne kuch maal chhoda hai, lekin koi wasiyyat nahi ki. Agar main iski taraf se khairaat karu'n to kya iske gunaho'n ka kaffara banega? Aapﷺ farmaya: Haa'n'.¹⁰²³

Aishaؓ se riwayat hai ke 1 shaqs (Saad bin Obaadaؓ) ne Rasool Allahﷺ se arz kiya ke meri maa'n achaanak inteqaal kar gai aur mera gumaan hai agar wo baat karti to kuch sadqa o khairaat karti, ab agar main iski taraf se khairaat karu'n ko kya isko kuch sawaab milega? Aapﷺ ne farmaya: Haa'n'.¹⁰²⁴

Abu Hurairaؓ se; riwayat hai ke Rasool Allahﷺ ne farmaya ke: 'Momin ki ruh qarz ke sath muallaq rehti hai, jab tak wo adaa na kardiyaa jaae'.¹⁰²⁵

Baaz log maiyyat ko sawaab paho'nchaane ke liye teesre (3) din, daswei'n (10) din ya chaaleeswei'n (40) din khaane ka ehtemaam karte hain, baaz har jumeraat ya har saal barsi manaa kar khaana taqseem karte hain, baaz Quraan quwaani karwaate hain, yaani Quran padh kar sawaab murdo'n mein taqseem karte hain, baaz chaadar bichaa kar guthliyo'n par sawa (1.25) laakh martaba لا اله الا الله *Laailaaha Illallah* ya *Darood Shareef* padhte hain aur iska sawab maiyyat ko paho'nchate hain in bato'n ka Rasool Allahﷺ ya Sahabaؓ se koi sabot nahi. Lehaaza, ye bidaat hain. Inse bachna waajib hai aur esaal sawaab ke wahi tareeqe iqtiyaar karne chaahiyey jinka sabot ahadees e rasool mein maujood hain.

Ibne Umarؓ ke saamne 1 aadmi ko cheenk aai to isne اَلْحَمْدُ لِلّٰهِ وَالصَّلَاةُ وَالسَّامُ عَلَى رَسُوْلِ اللهِ *Alhamdu Lillahi Was Salaatu was Salaamu A'alaa Rasoolillahi* kaha. Ye sun kar Ibne Umarؓ farmae lage: main bhi اَلْحَمْدُ لِلّٰهِ وَالصَّلَاةُ وَالسَّامُ عَلَى رَسُوْلِ اللهِ *Alhamdu Lillahi Was Salaatu was Salaamu A'alaa Rasoolillahi* keh sakta hu'n. Magar Rasool Allahﷺ ne is mauqe par hamei'n ye taleem nahi di balke farmaya hai ke: Chee'nk aane par اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ *Alhamdu Lillahi A'alaa Kulli Haal* padha jaae'.¹⁰²⁶

Aishaؓ se riwayat hai ke Rasool Allahﷺ ne farmaya: 'Jis ne hamaare is deen mein koi aisee baat shaamil ki jo is mein se nahi hai to mardood hai'.¹⁰²⁷

Maloom hua ke deen mein apni taraf se kisi qism ki ziyaadati nahi karni chaahiyey.

¹⁰²⁰ Bukhari: al Wisaaya 2761 – Muslim: al Nazar 1638

¹⁰²¹ Bukhari: Jazaa al Eid 1852

¹⁰²² Bukhari: al Saum 1952 – Muslim: al Siyaam 1147

¹⁰²³ Muslim: al Wasiyya 1630

¹⁰²⁴ Bukhari: al Janaaez 1388 – Muslim: al Zakaat 1004

¹⁰²⁵ Tirmizee: al Janaaez 1078

¹⁰²⁶ Tirmizee: al Adab 2738) Imam Haakim V4 P 265,266 aur Imam Zahabi ne ise Saheeh kaha

¹⁰²⁷ Bukhari: al Silah Page 310 2697 – Muslim: al Qaziyya 1718

Piyaare Bhaiyo'n aur Behno'n:

Allah qiyaamat ke roz sirf wohi namaz qubool karega jo Nabi e Rahmat ﷺ ki namaz ke namoone ke mutaabiq hogi.

Is kitaab mein Aap ne Nabi e Akram ﷺ ki namaz ka piyaara namoona dekh liya hai. Hamaari nihaayat khuloos se ye darqhuwast hai ke aap apni namazei'n apne piyaare Rasool e Akram ﷺ ke namooney ki raushnee mein adaa karei'n taakey in namazo'n ko Allah ke paas qubooliyat haasil ho.

Agar aap ki namaz par koi nukta cheeni kare ya Ahaadees e Rasool ke muqaable mein kisi ka qaul pesh kare to iski naadaani se ijtenaab karte hue Amal bil Hadees par kaarband rahei'n kyou'nke Rasool Allah ﷺ ki taleemat, sunnat aur tareeqa hi kaamyabi ka raasta hai. Aur inki pairwee na karna maidaan e mehshar mein baais e nadaamat hoga. Allah Ta'ala ne farmaya:

'Roz e Mehshar Gunahgaar Apne Haath Kaat Kaat
Khaaega aur Kahega Kaash Main Ne Rasool Ka Raasta
Iqhtiyaar Kiya Hota.' ¹⁰²⁸

وَيَوْمَ يَعَضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ
الرَّسُولِ سَبِيلًا

Allah Ta'ala ham sab ko Ataa-at e Rasool karne ki taufeeq de. Amin.

Chand Zaeef Riwayaat

Alhamdulillah Namaaz e Nabawi mein sirf Ahaadees e Saheeha se istedlaal kiya gaya hai.

Darj e zel riwayaat ko asr e haazir ke azeem muhaddis Allama Muhammad Naasir Uddin Albaani رحمہ اللہ ne *Zaeef* qaraar diya hai. Is liye *Namaaz e Nabawi* mein in riwayaat ko shaamil nahi kiya gaya hai. Agarche ye riwayaat namaz ki baaz kitaabo'n mein maujood hain:

- Anas رضی اللہ عنہ se riwayat hai ke: Nabi e Akram صلی اللہ علیہ وسلم baitul khulaa mein daaqhil hote to apni a'ngthutee utaar dete. ¹⁰²⁹

Ye riwayaat zaeef hai is mein Ibne Juraij *Mudallis* hai aur wo A'an se riwayaat karta hai.

- Ummal Salma رضی اللہ عنہا se riwayat hai ke Rasool Allah صلی اللہ علیہ وسلم se sawaal kiya gaya ke kya aurat kurte aur odhnee mein namaz padhle jabke tehband na ho? Aap صلی اللہ علیہ وسلم ne farmaya: 'Haa'n! agar kurta lamba hai aur qadmo'n ki pusht ko dhaa'npta hai.' ¹⁰³⁰

Iski sanad mein Muhammad bin Zaid bin Qanfaz ki Maa'n Umme Haraam *Majhool* hai, lehaza ye hadees *Marfoo* aur *Mauqoof* dono'n *Zaeef* hain.

- Abu Huraira رضی اللہ عنہ se riwayat hai Rasool Allah صلی اللہ علیہ وسلم ne farmaya: 'Jab koi namaz padhe to apne saamne koi cheez rakhe, agar iske paas (rakhne ke liey) a'asaa (*T: walking stick*) na ho to khat (*T: line*) kheen'chey phir jo bhi iske aage se guzrega nuqsan na dega.' ¹⁰³¹

Ye riwayaat *Zaeef* hai, is mein Abu Omru bin Muhammad bin Harees aur iska dada dono'n *Majhool* hain.

- Ibne Umar رضی اللہ عنہ se riwayat hai Rasool Allah صلی اللہ علیہ وسلم ne farmaya: Haeza aur Jumbi Quran e Majeed na padhei'n.' ¹⁰³²

Ye riwayaat *Zaeef* hai. Ismael bin Ayaash *Ahle Hijaaz* se *Munkar* riwayaat bayan karta hai. Iska ustaad Musa bin Oqba Hijaazi hai.

- Abu Huraira رضی اللہ عنہ se riwayat hai Rasool Allah صلی اللہ علیہ وسلم ne farmaya: 'Har baal ke neechе janaabat hai, pas balo'n ko dho aur badan ko paak karo.' ¹⁰³³

Is riwayaat mein Haaris bin Wajeeya hai jo *Zaeef* hai.

- Rasool Allah صلی اللہ علیہ وسلم kulli karne ke liye aur naak mein paani daalne ke liye alag alag paani lete. ¹⁰³⁴

Ye riwayaat *Zaeef* hai, is mein Lais bin Abi Saleem Haneef *Mudallis* hai aur wo A'an se riwayaat karta hai.

- Oqba bin Amir al Jani رضی اللہ عنہ Rasool Allah صلی اللہ علیہ وسلم riwayat karte hain ke: 'Jis ne acchi tarha wazu kiya phir apni nigah asman ki taraf uthaa kar shahadatain padaha is ke liye jannat ke 8 darwaze khol diey jaate hain.' ¹⁰³⁵

Ye riwayat *Zaeef* hai, kyou'nke Abu Aqeel ka chachaa-zaad bhai *Majhool* hai.

- Abu Huraira رضی اللہ عنہ riwayat karte hain ke: 'Koi shaqs wazu ke baghair azaan na de.' ¹⁰³⁶

¹⁰²⁹ Abu Dawood: 19 – Tirmizee: 1746

¹⁰³⁰ Abu Dawood: 640

¹⁰³¹ Abu Dawood: 689

¹⁰³² Tirmizee: 131

¹⁰³³ Abu Dawood: 248

¹⁰³⁴ Abu Dawood: 139

¹⁰³⁵ Abu Dawood: 170

¹⁰³⁶ Tirmizee: 200,201

Is silsile ki dono'n riwayaat *Zaeef* hain, ek riwayat mein Muaviya bin Yahya al Sadfi hai jo *Zaeef* hai aur doosri riwayat *Munqate* hai, kyou'nke Ibne Shahaab Zohri ki Abu Huraira ؓ samaa-at saabit nahi.

- Ziyaad bin Haaris Sadaai bayan karte hain ke Rasool Allah ﷺ farmaya: 'Jo shaqs azaan kahe wohi takbeer kahe.' ¹⁰³⁷

Abdur Rahman bin Ziyaad al Afriqee ke *Zoa'af* ki binaa par ye riwayat *Zaeef* hai.

- Bilaal ؓ ne aqaamat kahi, jab قَامَتِ الصَّلَاةُ *Qad Qaamatis Salah* kaha to Rasool Allah ﷺ أَقَامَهَا اللَّهُ وَأَدَامَهَا *Aqaamallah wa Adaamahaa* kaha. ¹⁰³⁸

Ye riwayat *Zaeef* hai is riwayat mein *Rajul Min Ahlis Shaam - Majhool* hai aur Muhammad bin Saabit *Zaeef* hai.

Namaaz e Paiyambar ke musannif Dr. Muhammad Iliyas Faisal ne Azaan aur Takbeer ke Masla mein apne fiqaher maslak ki paireww mein intehaai beinsaafi se kaam liya.

Masnoon azaan ke kalimat ke sabot mein Abdullah bin Zaid ؓ ki riwayat¹⁰³⁹ pesh ki lekin aadhi hadees ka zikar kiya. Riwayat mein maujood aqaamat ke alfaaz ka zikar tak nahi kiya kyou'nke takbeer ke taaq kalimaat inke fiqaher maslak mein jaez nahi the.

Isi tarha aqaamat ke alfaaz ke liye Abu Mahzoorah ؓ se riwayat¹⁰⁴⁰ pesh ki lekin aadhi, hadees ke alfaz mulaheza farmaei'n: 'Abu Mahzoorah ؓ se riwayat karte hain ke mujhe Rasool Allah ﷺ ne azaan ke 19 kalimaat aur takbeer ke 17 kalimaat sikhae.' ¹⁰⁴¹

Afsos Dr. Muhammad Iliyas Sahab ne fiqaher ta'assub ka sabot dete hue azaan ke 19 kalimaat ka zikar tak nahi kiya kyou'nke azaan mein tarjee inke maslak mein jaez nahi hai. Dr. Muhammad Iliyas ne apni kitab mein jagah jagah intehaai be insaafi ka sabot diya, ahadees saheeha ko zikar karne ke bajaae apne maslak ko saheeh saabit karne ke liye jaez naajaez tareeqe iqhtiyaar kiye.

1 hawaala mulaaheza farmaei'n:

- Abdullah bin Umar aur Abdullah bin Abbas ؓ 4 burd (48 Kilometer) ke lambe safar mein namaz qasar padhte aur roza iftaar karte aur 4 burd 16 farsaqh ke baraabar hote hain. ¹⁰⁴²

Bukhari mein ye riwayat sanad ke sath maujood nahi, Imam Bukhari ؓ ne baab mein bilaa sanad is riwayat ka zikar kiya. Inko ta'aleeqaat bukhaari kaha jaata hai. Bukhari ki Saheeh riwayat mein inka shumaar nahi hota.

Ye hawaala mulaahez farmaei'n:

- (Tashahud mein padhte hue) jab أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ *'Ash Hadu Allailaaha'* par paho'nche to hath ki badi ungli aur anghute ka halqa banaae, shahaadat ki ungli se ishaara kare aur لَا إِلَهَ إِلَّا اللَّهُ *Illallah* par ungli ko neeche kare ¹⁰⁴³
- Duraan e Khutba Sunnatei'n na padhei'n. ¹⁰⁴⁴

Inho'n ne apni baat ki koi daleel naqal nahi ki, aisa karna ahadees saheeha se saabit nahi, balke ye baat saheeh ahaadees ke khilaaf hai.

¹⁰³⁷ Tirmizee: 199 – Abu Dawood: 514

¹⁰³⁸ Abu Dawood: 528

¹⁰³⁹ Abu Dawood: 499

¹⁰⁴⁰ Tirmizee: 192

¹⁰⁴¹ Tirmizee: 192

¹⁰⁴² Bukhari

¹⁰⁴³ Namaaz e Paiyambar P196

¹⁰⁴⁴ Namaaz e Paiyambar P 244

- Aliؑ se riwayat hai ke sunnat ye hai ke haath naaf ke neeche rakhe jaei’n. ¹⁰⁴⁵

Ye riwaayat *Zaeef* hai, kyou’nke Ziyaad bin Zaid *Majhool* hai aur Abdur Rahman bin Ishaq al Koofi ko jamhoor muhaddiseen ne *Zaeef* kaha hai.

- Abu Huriaraؓ kehte hain ke ‘Namaz mein hath naaf se neeche rakho.’ ¹⁰⁴⁶

Is riwaayat mein bhi Abdur Rahman bin Ishaq al Koofi hai, jo *Zaeef* hai.

- Syedna Aliؑ se riwayat hai, Rasool Allahﷺ ne farmaya: ‘Namaz mein apni ungliyo’n ko na catqhaao.’ ¹⁰⁴⁷

Iski sanad mein Haaris bin Abdullah al Oud hai aur wo *Zaeef* hai.

- Abu Hurairaؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Jo shaqs وَالَّتَيْنِ وَالزَّيْنُونَ **Watteeni waz Zaitoon** ki tilaawat karte hue أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ **Alaisallahu Bi Ahkamil Haakimeen** kahe to ise chaahiyey ke kahe بلى وأنا على ذلك من الشاهدين **Balaa wa Aana A’alaa Zaalika Minash Saahideen** aur jab Surah Qiyaama ki tilaawat karte hue ye aayat ليس ذلك بقادر على أن يحيى الموتى **Alaisa Zaalika Biqaadir A’alaa Ai’n Yuhyil Mauta** padhe to jawaab mein kahe **Balaa.**’ ¹⁰⁴⁸

Abu Hurairaؓ se sunne wala Eraabi *Majhool* hai, lehaaza riwaayat *Zaeef* hai.

- Abdullah bin Masoodؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Jo koi rukoo mein 3 baar **Subhaana Rabbiyal Azeem** kahe to iska rukoo poora hoga aur ye adna darja hai aur jo koi sajda mein 3 baar **Subhaana Rabbiyal A’aala** kahe to iska sajda poora hogaya aur ye adna darja hai.’ ¹⁰⁴⁹

Riwayat *Zaeef* hai, kyou’nke Oun bin Abdullah ki Ibne Masoodؓ se mulaqaat saabit nahi, lehaaza sanad *Munqata* hai aur Ishaq bhin Yazeed *Majhool* hai.

- Wael bin Hajarؓ se riwayat hai: ‘Rasool Allahﷺ sajda karte to apne ghutne apne hatho’n se pehle rakhte aur jab sajda se uth-te to hatho’n ko ghutno’n se pehle uthaa-te.’ ¹⁰⁵⁰

Iski 1 sanad mein Abdul Jabban bin Wael hai, jis ne apne waalid se kuch nahi suna, doosri sanad mein Shareek Al Qaazi hai jo *Zaeef* aur *Mudallis* hai aur A’an se riwayat karta hai.

- Abdullah bin Zubairؓ se riwayat hai ke ‘Rasool Allahﷺ (tashahud mein) apni ungli ko harkat nahi dete the.’ ¹⁰⁵¹

Muhammad bin A’ajlaan *Mudallis* hai aur A’an se riwaayat karta hai.

- Abdullah bin Masoodؓ bayan karte hain ke: ‘Rasool Allahﷺ 2 rakato’n ke baad (tashahud mein) is tarha baith-te goya garam pattahr par baithe hue hain, yaha’n tak ke khade hojaate.’ ¹⁰⁵²

Iski sanad *Munqate* hai kyou’n ke Abu Obaidah ne apne waalid se kuch nahi suna.

- Rasool Allahﷺ ne farmaya: ‘Jab tumhei’n namaz mein shak ho ke 3 padhi hain ya 4 aur ziyaada gumaan 4 rakat ka ho to salam pherne se pehle 2 sajde karo, phir tashahud padho phir salaam phero.’ ¹⁰⁵³

¹⁰⁴⁵ Abu Dawood: 756

¹⁰⁴⁶ Abu Dawood: 758

¹⁰⁴⁷ Ibne Majja: Iqaamatis Salah 965

¹⁰⁴⁸ Abu Dawood: 887 – Tirmizee: 3347

¹⁰⁴⁹ Tirmizee: 261 – Abu Dawood: 886

¹⁰⁵⁰ Abu Dawood: 736,838,839 – Tirmizee: 268

¹⁰⁵¹ Abu Dawood: 989

¹⁰⁵² Abu Dawood: 995 – Tirmizee: 366

¹⁰⁵³ Abu Dawood: 1028

Riwaayat *Zaeef* aur *Munqate* hai, *Qhaseef Zaeef* hai aur Abu Obaidah ne apne baap se kuch nahi suna.

- Abu Hurairaؓ se riwayat hai Rasool Allahﷺ ne farmaya ke: ‘Farz namaz har musalman ke peeche waajib hai chaahe nek ho ya bad aur chaahe wo kabeera gunah kare.’ ¹⁰⁵⁴

Riwaayat *Zaeef* hai kyou’nke Makhool ne Abu Hurairaؓ kuch nahi suna.

- Saaeb bin Yazeed se riwayat hai ke ‘jab Rasool Allahﷺ jab juma ke din mimbar par baith-te to masjid ke darwaze par azaan di jaati.’ ¹⁰⁵⁵

Is riwayat mein Muhammad bin Ishaq *Mudallis* hai aur *A’an* se riwayat karta hai, alaawa azee’n ye mimbar ke paas azaan dene ki mefooz riwayat¹⁰⁵⁶ ke khilaaf bhi hai.

- Abu Hurairaؓ bayan karte hain: Rasool Allahﷺ ne farmaya: ‘Juma is shaqs par farz hai jo juma padh kar raat ko waapas apne ahel o ayaal me aasake.’ ¹⁰⁵⁷

Abdullah bin Saeed al Maqbari *Matrook*, Hajjaj bin Sasar aur Ma-aarak bin Abaad *Zaeef* hain.

- Abdullah bin Umarؓ se riwayat hai ke ‘Juma is shaqs par laazim hai jo azaan ki awaaz sune.’ ¹⁰⁵⁸

Is riwayat mein Abu Salma bin Nabiya aur Abdullah bin Haroon *Majhool* hain.

- Abu Hurairaؓ se riwayat hai ke ‘Eid ke din barish thee is liye Rasool Allahﷺ ne masjid mein namaz Eid padhaai.’ ¹⁰⁵⁹

Is riwaayat mein Isa bin Abdul A’aala *Majhool* hai.

Takbeerat Eid ke alfaaz:

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر والله الحمد

Allahu Akbar Allahu Akbar, Laailaaha Illallahu Wallahu Akbar Allahu Akbar wa Lillahlil Hamd ke masnoon hone ki koi daleel nahi hai.

Daarequtnee mein in alfaaz ki saraahat aai hai lekin Imam Zahabi ne ise *Saqt Zaeef* balke *Mauzoo* kaha hai.

- Buraidaؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Witr haq hai jo witr na padhe wo ham mein se nahi, Aapﷺ ne 3 baar farmaya.’ ¹⁰⁶⁰

Is mein Abdullah bin Abdullah al Munkee al Maruzee *Zaeef* hai.

- Aishaؓ riwayat karti hain ke Rasool Allahﷺ witr ki 2 rakat par salam nahi pherte the. ¹⁰⁶¹

Is mein Qataada *Mudallis* hai jo *A’an* se riwaayat karta hai.

- Aishaؓ se riwayat hai ke ‘Rasool Allahﷺ ne safar mein Qasr kiya aur poori namaz bhi padhi.’ ¹⁰⁶²

Ek sanad mein Talha bin Umroo hai jo *Zaeef* hai, Doosri sanad mein Saeed bin Muhammad bin Tawaab hai jiski *Jarah o Ta’adeel* maujood nahi.

¹⁰⁵⁴ Abu Dawood: 594

¹⁰⁵⁵ Abu Dawood: 1088

¹⁰⁵⁶ Tibraani V7 P146

¹⁰⁵⁷ Tirmizee: 502

¹⁰⁵⁸ Abu Dawood: 1056

¹⁰⁵⁹ Abu Dawood: 1160

¹⁰⁶⁰ Abu Dawood: 1419

¹⁰⁶¹ Nasai: 1698

¹⁰⁶² Shareh As Sunnah – Daarequtnee – Baheqhee

- Abdullah bin Abi Oofiؓ kehte hain ke Rasool Allahﷺ ne farmaya: ‘Jis shaqs ne Allah Ta’ala se ya kisi insaan se haajat ho to wuzu kare phir 2 rakat padhe aur phir ye dua kare.’ ¹⁰⁶³

Is mein Faaed bin Abdur Rahman *Matrook* hai.

- Ma’aqal bin Yasaarؓ se riwayat hai Rasool Allahﷺ ne farmaya: ‘Apne murdo’n par *Surah Yaseen* padho.’ ¹⁰⁶⁴

Abu Osmaan aur iska waalid Dono’n *Majhool* hain.

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Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with (T:)). If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com Having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan Syed Barey

5th of Ramadan 1432 - 5th of August 2011

Abu Dhabi

Revised on 15th May 2018

Riyadh